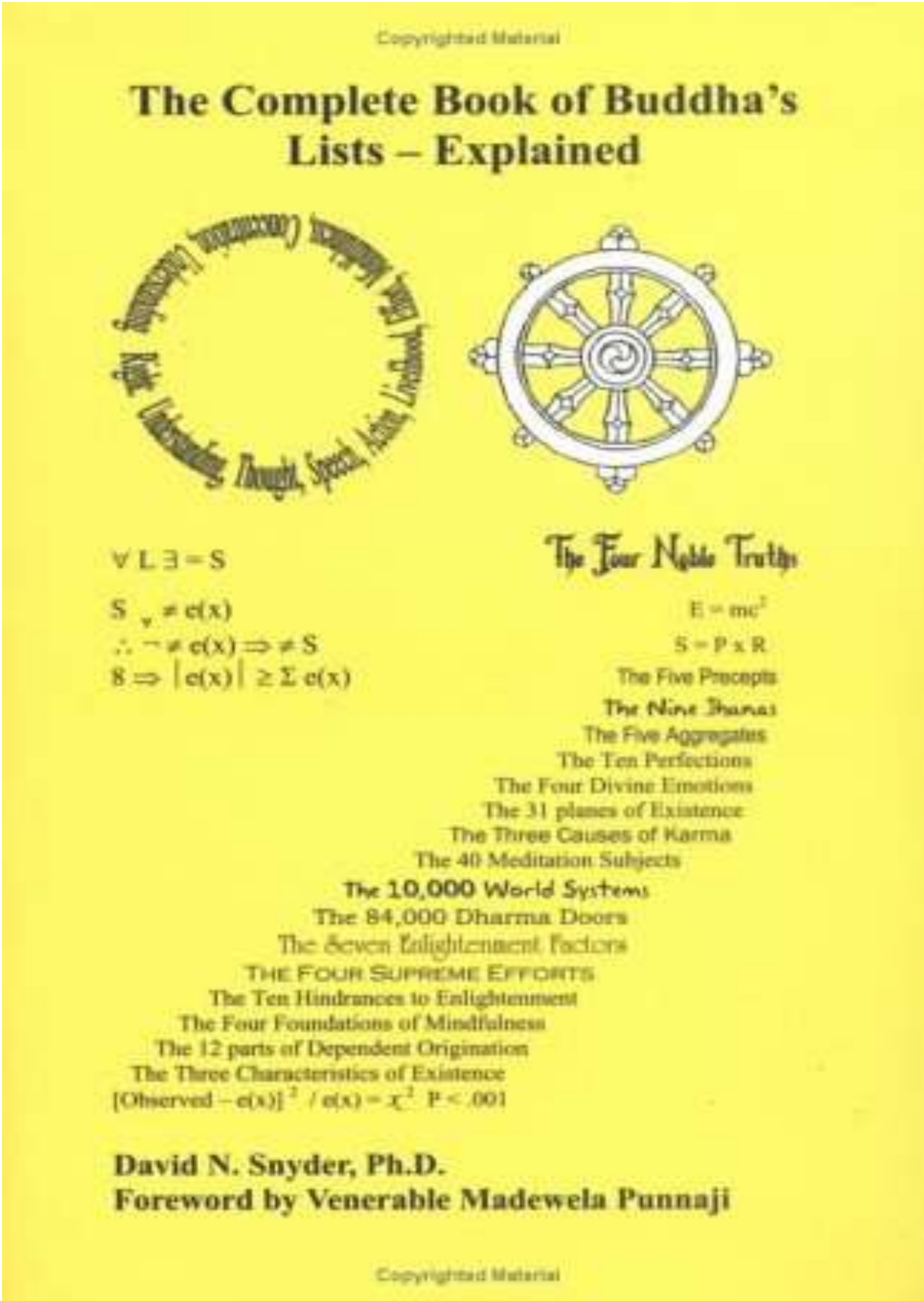
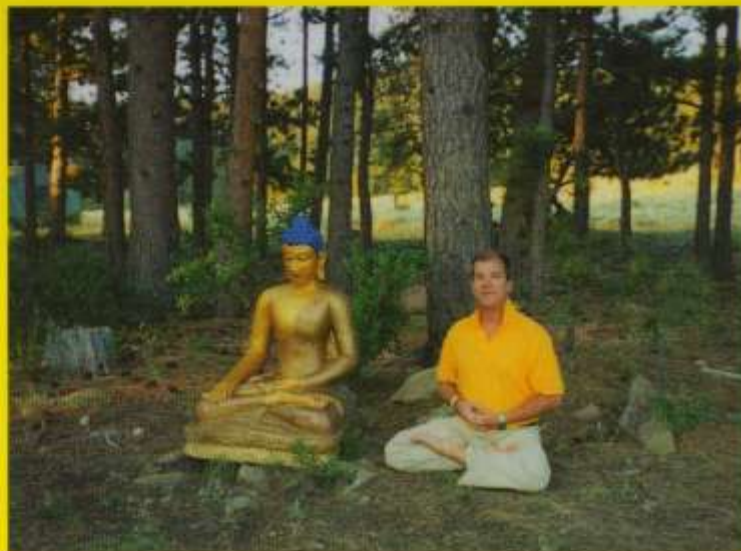

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The Complete Book of Buddha's Lists – Explained
The Four Noble Truths
∀ L ∃ = S
E = mc²
S = P x R
The Five Precepts
The Nine Jhanas
The Five Aggregates
The Ten Perfections
The Four Divine Emotions
The 31 planes of Existence
The Three Causes of Karma
The 40 Meditation Subjects
The 10,000 World Systems
The 84,000 Dharma Doors
The Seven Enlightenment Factors
THE FOUR SUPREME EFFORTS
The Ten Hindrances to Enlightenment
The Four Foundations of Mindfulness
The 12 parts of Dependent Origination
The Three Characteristics of Existence
[Observed – e(x)]² / e(x) = χ² P < .001
David N. Snyder, Ph.D.
Foreword by Venerable Madewela Punnaji
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The author at a retreat center next to a statue of Buddha

Meditation and the teachings of The Buddha have become increasingly popular in this modern-scientific-information age. People from all walks of life have found meditation and the Buddha's teachings helpful for overall health, relaxation, and wisdom. The Buddha's core teaching is in the Eightfold Middle Path and the many other lists of The Buddha. The author guides us through this time-less teaching by explaining the meanings and steps. A total of 90 lists are presented in this book with 29 of the most important ones explained in detail, including the four evolutionary stages of religion in the Foreword.

Vipassana Foundation
Las Vegas, Nevada, U.S.A.
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Back cover
Over 600 lists included in this online edition
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The Complete Book of Buddha's Lists -- Explained

Cover design:

The Eightfold Middle Path written in a circle as you start with Right Understanding and end with Right Understanding. The Eightfold Wheel is the symbol of the Middle Path. Also shown are some of the numerous lists and mathematical equations which are discussed in this book.

The yellow color is one of the colors of the Buddhist unity flag (other colors on the flag are white, orange, blue, and red) and represents Middle Way and Middle Path and is also the color of Buddha's monk robes.

(*Note: Although there are nearly 500 pages to this book, don't get too overwhelmed, the last half is the over 600 Lists chapter and is easy reading*.)

Praise from readers around the globe:

It is one of the best books on Buddhism I have read. It has insights I've never seen before in Buddhist literature. S.C. Cleveland, Ohio

You were so kind enough to send me this book at no charge as I am an indigent inmate. Thank you, thank you, thank you! I'm on my third reading of it right now, then I'm sharing it with my Buddhist Study Group we have here in prison. J.L. Oregon State Prison

I found the book very complete in its explanation of Buddhism's middle path. R.S. Tel Aviv, Israel

I found that the book was well written and contained information found in many other books on Buddhism and other information not found in other books. J.S. Australia

This is one book I will read and use over and over again. Thank you for writing this book and for distributing it at such a low price. S.W. Fargo, North Dakota

Thank you for an excellent book. Very powerful stuff! I'd like to get ten more copies to share with family and friends. P.K. New York City

I received your book and have really enjoyed it! It is so good I donated it to our prison library. L.H. New Jersey Federal Prison

Thank you for the best book I've ever read!
B.C. Toronto, Canada

A wonderful book I will recommend to all my students and other monks. A very useful guide and reference for lay people and monks alike. Bhante K. Wipulasara, Abbot, Florida Buddhist Vihara, Tampa, Florida

Praise from readers (continued):

Average rating at public libraries where this book is available: 5 out of 5 stars

Average rating at Amazon.com:

5 out of 5 stars ☆ ☆ ☆ ☆ ☆

Over 80 weeks in the Top 10 for Buddhism > Theravada at Amazon.com year 2006 – 2009 while the book was in print

5 weeks at the Number One spot March – April 2006

A book you can use over and over again, about 100 some lists, with the most important lists explained in detail. Very good reference. Marie (Seattle, Washington)

Wonderful explanations of the Buddha's lists. The author explained it extremely well. I love the use of plain english and putting the explanations in language anyone can understand. The author is a scholar and highly educated, but unlike other scholars who write books, this author wrote in plain language, easily understandable and digestable. I highly recommend this book to anyone seeking the Buddha's wisdom or anyone who just wants a better understanding of the Buddha's teachings. Nancy Benton
(Olympia, Washington)

This book is a valuable reference. I refer back to it all the time. I even keep a copy next to me when I meditate. Samantha (Jacksonville, Florida)

I have this author's other dharma book, Right Understanding in Plain English and this Buddha's Lists book is even better. It has more information, is much longer, and more insights. Jon (Albuquerque, New Mexico)

The author has read through and cites numerous Buddhist books, including the scriptures of Buddhism. He has sifted through all of that material and presented an overview and analysis not found in other Buddhist books. In effect, the author has done all the research and you get to see the results without having to go through all of those other books and the Buddha's discourses. The scriptures of Buddhism are too long to go through. In this book the author does all the work for us and presents Buddhism in easy to understand terms and backs it all with science and scientific method. Excellent, now I don't need to read much else on Buddhism unless I have the time! James B. (N. California)

The Complete Book of Buddha's Lists -- Explained

David N. Snyder, Ph.D.

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Vipassana Foundation
(A non-profit organization)
Las Vegas, Nevada

The Complete Book of Buddha's Lists -- Explained

by
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ISBN 0-9679285-1-6

About the author

Dr. David N. Snyder was born in Germany to American parents stationed there from the U.S. Army. He has lived in or visited several countries. His exposure to other cultures piqued his interest in philosophy and religion from an early age. He read the scriptures of every major religion by the age of 13. His interest continued through college and he earned a Doctorate from The University of Texas at Arlington and Dallas in sociology and philosophy. He has visited and received instruction from holy sites of all the world's religions.

He has worked as a college professor and for the U.S. Department of Justice. After marrying, he and his wife, Woini, invested in real estate and became very successful businesspersons. They owned a high-rise apartment building in Denver, which they re-named Vipassana Towers after constructing a large meditation hall inside the building. At Vipassana Towers there was a regular Buddhist meditation program. Currently they own apartment buildings in Las Vegas, Nevada and Santa Monica, California. They have two children, Zeleke and Deva.

Enter the Tiger

Certain life events appear to have determined the life of philosophical investigation, which the author embarked on at an early age. In Buddhist and many Asian countries, the Full Moon and New Moon days are considered holy days where deeper practice is engaged. David was born on the New Moon day of December 1962 at home in Kaiserslautern, Germany. He was born in the Chinese year of the Tiger.

David would later discover that the Buddha frequently referred to his followers affectionately as "tigers." The tiger has become a common symbol of Buddhism and is found on some Buddhist flags. This is because the tiger is known for his independence and courageousness which is what is needed to proceed on the Path.

He was born while his mother slept and his father was on military maneuvers with the Army. David's mother literally slept through the labor process as he was born with no pain to her. David's parents would re-count this story to their friends and relatives and all that heard had stated that they never heard of such a birth. David began following the Buddha's Path in 1984 at the age of 21. It would be until another eleven years after that date before he read a chapter in the Buddhist scriptures, written over 2,300 years ago that stated that the Buddha was born in the same manner and that all "teaching Buddhas" (enlightened ones who teach the masses) are born in this way. Tibetan lamas, who are high religious teachers, look for people with such signs at birth for locating the reincarnation of famous teachers and leaders. The author makes no claim to being fully enlightened or even to recalling any past human life, but the birth-event does seem to shed some light on his future role and possible karmic fate as a Dhamma (Dharma) teacher in this life.

While living in Israel during his high school years the author valued that time by devoting time to the study of the great religions which developed in that area and visited ancient holy sites

daily. He studied modern Hebrew and biblical Hebrew both in Israel and again in America with his doctoral program. Those skills have been utilized as well in this book with a new translation of some key verses in the Bible.

At the Vipassana Towers meditation center (which he opened) he was one of the regular speakers for the Dhamma talks. During and after the completion of his doctorate degree he has presented several professional-academic papers to sociologists' conventions. At one convention where he presented the Buddhist perspective on psychological factors for spiritual development and sound mental health, his paper was praised vigorously by the moderator while the other papers presented were negatively critiqued.

As a child he excelled in chess, winning school championships. As a young adult he won first place in a world chess championship (varied baseline postal chess) during a time when chess computer programs were becoming very good at defeating over 99% of all chess players. Postal chess became ruined with rampant use of computers to make the moves of the players who send their moves around the world to their opponents on postcards. As a result the champions were the players who were stronger than the computers while the lower rankings were determined by who had the best computer program. The top computer programs could analyze thousands of moves per second while a human only analyzes about one move per second. As a result few players could beat the best computers. But the fact that there were and still are chess players who can beat the best computer programs convinced Dr. Snyder that there is something still quite unique to the human situation with our abilities to imagine, be creative, and have insights that no computer could match. He knew based on his studies and chess experiences that being human was more than just gaining knowledge like a simple computer chip. There is the possibility to harness the human potential to higher wisdom, to insight.

Acknowledgments

There are numerous people to thank and who assisted me in obtaining my education and motivated me throughout my life. I have had many successes in life with business, education, family, and other endeavors, but this book represents my greatest achievement where I was able to give back to this world and help out those who found the material here useful, insightful, and motivational.

In appreciation, first there are my parents, Lt. Col. (U.S. Army – Retired) Tom and Janet Snyder who always encouraged me to get as much education as possible and traveled with me around many parts of the world when I was young, exposing me to other cultures, religions, and philosophies. My mother, Janet Snyder, an award-winning editor, spent hours and weeks editing the many different versions of this and previous editions.

My wife Woini and children, Zeleke and Deva were inspirational and motivating and assisted with the numerous packaging and mailings of the print edition. They also participate in the Dhamma and had ideas for inclusion into the book and are even quoted in the book. My son, Zeleke has been very helpful with website designs and technical expertise. He has created, designed, and edited the nearly 20 different websites and domains associated with this book and Vipassana Foundation.

And I also thank the ordained Sangha of Buddhism, the monks and nuns who I have known over the years and who were encouraging and clarified any doctrinal issues and especially Ven. Madawela Punnaji, the author of the Foreword for this book.

Table of Contents

(*Note: Although there are nearly 500 pages to this book, don't get too overwhelmed, the last half is the over 600 Lists chapter and is easy reading*.)

Preface

This book has been prepared and printed for no profit. This is because the teachings from the Buddha are actually so valuable that no price could ever be attached to it. In the vipassana tradition teachings are offered free of charge, but voluntary donations called dana are accepted. Voluntary contributions are not required or expected, but available to those who wish to contribute to sangha (community), to preserve the teachings, and to make the teachings available to others.

This book is written primarily from the Theravada Buddhist tradition, but not limited to that tradition. Theravada means “Way of the Elders” and is considered the oldest, most orthodox form of Buddhism. You can find the principal teachings of the Theravada/vipassana tradition in the Buddha’s teachings on the Four Noble Truths, the Eightfold Middle Path and the numerous lists shown in the Table of Contents from his teachings and written in the Pali Canon. There are many different forms of Buddhism, but the common denominator, common theme in all the Buddhist schools are the Four Noble Truths, the Eightfold Middle Path and the other major lists discussed in this book. Thus, all schools of Buddhism accept these foundational teachings and revere these lists as the essential elements of the teachings. But the Buddha was not really that interested in forming a sectarian religion. His teachings can be applied to members of any or no religion.

This Dhamma (Dharma) book is written in plain English with little use of the ancient Pali or Sanskrit words. There are some words for which there is no adequate translation and thus, they have remained in the Pali form. In this edition, the Buddhist terms that are not translated are in the Pali form, since this book is primarily written from the Theravada perspective. Some of these words are mostly known in the Sanskrit form. Examples of these words, which are not translated, include dharma, karma, and nirvana. The Pali form of these words are used in this online edition as now many Buddhists are becoming familiar with both the Sanskrit and Pali terms for these basic Buddhist concepts. In this edition Dhamma is used instead of Dharma. Kamma is the Pali for karma and nibbana is the Pali for nirvana. The Buddha’s teachings have become so mainstream into modern society that many of these terms already have become incorporated into daily language. Since these words have become more common, especially among Buddhists, for this edition the Pali and Sanskrit terms are not put in italics. But the definitions can still be found in the glossary, for those who need it.

The footnotes style for this book is the last name of the reference with the corresponding year of publication in parenthesis after the quote or paraphrase. The full reference can then be found in the bibliography by matching the name and publication year. The famous sayings of the Buddha, found in the Dhammapada, have been abbreviated to Dh. The Dhammapada is one of the shorter books of the Khuddaka Nikaya.

Quotes from the Buddhist scriptures, known as the Pali Canon are referenced by their Pali name. Here are the English equivalents to the discourses cited in this book:

Digha Nikaya, The Long Discourses
Majjhima Nikaya, The Middle Length Discourses
Samyutta Nikaya, The Connected Discourses
Anguttara Nikaya, The Numerical Discourses
Khuddaka Nikaya, The Division of short books
Vinaya, The Code of Conduct for monks and nuns
Abhidhamma, The higher doctrine

Some Dhamma teachers have written books such as the one I have written here for no charge or for a nominal charge to cover most of the printing and postage costs. This makes the books only available from the publisher and not at popular bookstores. This limits the distribution since it can only be purchased directly and not at bookstores around the world. But this has some advantages.

A book that is sold at a bookstore must have a higher price to cover the publisher's profit and also the profit for the bookstores. This increases the price and can limit distribution to people who do not have access to bookstores or the funds necessary to purchase the books.

A publisher looks for material that can easily be sold with the least amount of advertising or marketing. A publisher will often require a writer to make several revisions to leave out controversial material, for example. Authors sometimes lose their individual creativity in the name of profit. By publishing books directly, authors are able to keep their creativity and publish views, which may not be too marketable, but nevertheless, quality material, which could do some good.

The lower cost allows for easier distribution to not only the indigent, but also inmates serving in jails and prisons. There is a true story of an inmate at an American prison who asked a guard for a bible for inspirational reading. The guard, trying to be cruel, gave the inmate a copy of the Buddha's Dhammapada, instead. The inmate decided to read the Dhammapada out of curiosity. The inmate liked the words of the Buddha so much, that he decided to become a Buddhist.

This book is the sequel to my original Dhamma book titled: *Right Understanding in Plain English: The Science of The Buddha's Middle Path* (Vipassana Foundation, year 2000). That book focused on Right Understanding of the Middle Path, as does this book, but this newer edition is greatly expanded with more material, explanations, and more lists. The *Right Understanding in Plain English: The Science of The Buddha's Middle Path* book was 176 pages and *The Complete Book of Buddha's Lists – Explained* (year 2006) hard copy book was 336 pages and displayed 90 lists and sold-out in 2009. This online edition has been expanded further with more explanations, more references from the Buddha's discourses and more lists to a total of over 600 lists.

For the print book and this online edition, I am very pleased that the Venerable Madewela Punnaji has written the Foreword. Bhante Punnaji is an excellent speaker of the Dhamma and

travels around the world leading retreats and giving talks. (Bhante is the Pali word for reverend or venerable.) Bhante Punnaji is a Buddhist monk originally from Sri Lanka who is not only a scholar of the Pali Canon, but also has extensive studies in science, medicine, and western psychology.

Several *Right Understanding* . . . and *Buddha's Lists* books have been sent to inmates in American jails and prisons without the cost to cover postage and printing. Many inmates have started study groups inside the prisons. I have worked at a Federal prison in Ft. Worth, Texas and I am especially grateful to the inmates who have changed their lives and have helped others through the material in this book.

Check the website address below for up-to-date information about Vipassana Foundation. On the website are some fun pages, such as a quiz you can take or show your skeptical friends and family members. The quiz might surprise some people when they find out how compatible they are to Buddha's teachings. Another page at the website provides the current number of Buddhists in the world. The number of Buddhists around the world is grossly underestimated. The statistics found in nearly all encyclopedias and almanacs place the number of Buddhists at approximately 400 to 500 million. This figure completely ignores over one billion Chinese people who live in the People's Republic of China. China is "officially" communist (although many free market conditions are already in place) and does not keep records on religion statistics of adherents. Also, many western reference sources refuse to accept that a person can belong to more than one religion. In Asia it is quite common for one person to have two, three, or more religions. In China, it is common for a family to have a shrine in their home with statues and icons from Daoism, Confucianism, and Buddhism.

The current number of Buddhists (as of 2009) is therefore, about 1.6 billion which places it nearly equal with each of the two largest religions of Christianity and Islam. The website shows the current up-to-date figure which includes the number "without a sangha" that is, those Buddhists who do not belong to a community or temple, but otherwise still enjoy and practice the teachings of the Buddha. It is important to know the true number to provide an accurate history and to know that we are not "alone" in our thinking and our practice. What we really strive for is not more Buddhists, but more "buddhas" (enlightened ones) so that we can have true peace inside and for the world.

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On the web at:
http://www.TheDhamma.com/ The site that hosts this online edition
http://www.DhammaWiki.com/ The Dhamma Encyclopedia, which includes more lists
http://www.DhammaWheel.com/ A discussion forum on the encyclopedia and Buddhism

Foreword

The Four Evolutionary stages of Religion

By Venerable Madewela Punnaji

In this book, Dr. David N. Snyder, writes on the scientific nature of the Buddha's teachings and shows us how to proceed in an evolutionary way from ordinary understanding to extra-ordinary understanding into Reality. This book focuses on the many lists of the Buddha and the author describes their compatibility to scientific method and principles. Dr. Snyder makes it very clear that Buddhism is not just a dogmatic or mystical religion. He includes a whole chapter on biological evolution and the other chapters keep with this evolutionary theme of going from an ordinary individual to an extra-ordinary Awakened One. In 1987, I had the honor of being invited to deliver a lecture at the University of Sri Lanka, on the evolution of the human being through the practice of religion according to Buddhism. I spoke under the title "*Man Superman and Beyond*." The talk included the four stages through which religion evolves. At the invitation of Dr. Snyder, I am including some material from that talk in the Foreword to this book.

Superman is not a mere fiction, as it is understood today. Real "Superman" did walk on earth more than twenty five centuries ago. Superman is the result of a process of evolution that took place long time ago. Superman as a species is virtually extinct today, though not entirely. Man evolves in the effort to solve the problem of existence, as in the case of plants and animals. In order to understand this process of evolution, and the problem of existence, it is useful to examine the modern biological theory of evolution.

The Biological Perspective

Life, is the characteristic behavior of a substance which was formed out of inanimate matter when the right conditions and the right constituents happened to coincide at some moment in the history of this planet. This substance had the special characteristic of being able to reproduce itself. Although this substance, like any other, had to some day break up and be destroyed, it had the capacity for apparent continuation through continuous replacement. In other words, it attempted to become permanent in an impermanent world, even though this attempt was a failure in reality. This was the original mistake made by living matter. There was no actual living or being; there was only an attempt to live and to be. There was no existence; there was only a struggle for existence. There was no survival either for the fit or for the unfit; there was only an apparent survival. What really continued, ultimately, was only a struggle for existence and the actual survival of nothing.

Evolution of Civilized Man

The uncivilized man is closer to the apes in that he, like the ape, is for the most part passively reacting to the environment, unable to control his impulses. His life is full of anxiety. He has to

find food or he will die of starvation. In going out to find food, he is in danger of becoming the food of another animal. He has to risk his life in order to find food for survival. In the midst of this danger, he also begins to seek pleasure, and in doing so, he often risks his life too in competition with others. Uncivilized man does not have satisfactory shelter or clothing. He does not have proper medicine when sick. He does not have much security and comfort in life. As a result, uncivilized man experiences a relatively greater amount of anxiety than civilized man.

Uncivilized man, because he is not in full control of his natural impulses, is self centered and cannot properly care for others. He is also competitive and alienated and has to satisfy and defend himself, alone, as an individual, even by hurting others. He cannot therefore make much progress in the control of his environment, until he learns to join others and share and care and help one another in society.

When the mind is broadened this way in the process of civilization, man becomes less and less individualistic and more and more co-operative. He becomes more capable of team work. Through cooperative team work, in production and exchange and the discovery of better ways of governing, and organizing, society, civilized man is thus able to reduce the anxiety of life. It should be noted that this anxiety reduction became the primary goal of man, and it was achieved through socialization and self-discipline in civilized man. Self-discipline is both positive and negative. It is to perform what is socially constructive and to avoid what is socially destructive. This social attitude is the characteristic of civilized man. It is individuals that make a society not vice versa. Civilized man is socialized man. Civilized society is his product.

Evolution of Superman

Although civilized man, through better organization, work and technology, is able to reduce anxiety and make life more comfortable, he is not able to eliminate anxiety from his life entirely. Civilized man, in the process of becoming socialized and disciplined, learns to suppress his natural self-centered urges and impulses. These suppressed impulses begin to accumulate tension, which seeks release in actions. Because this tension is not allowed to be released in actions that are anti social, they tend to find release in perverted form, or this tension remains in the form of anxiety.

This is why civilized-society is plagued with neurosis, anxiety, problematic stress and other psychological problems and psychosomatic disease. Civilized man, though he is comfortable physically, is still uncomfortable within. Therefore he seeks inner peace and tranquility. He turns to techniques of stress management, the use of tranquillizer drugs, progressive relaxation, hypnosis, biofeedback and other methods of finding inner peace. He also turns to modern psychotherapy as well as ancient religious techniques of meditation and mysticism.

The important thing about this new turn that civilized man has taken is the focus on inner peace and tranquility. This new turn of civilized man is in the direction of the next stage in the evolution of man. It is the evolution of civilized man to the level of super man.

The more natural and more systematic method of evolution of civilized man to superman,

however, is achieved through the practice of religion. By religion, I do not mean mere belief and ritualistic practice. That is what organized religion usually is. I am speaking of natural religion, which is the gradual evolution of consciousness; beginning with the appreciation of what is good and true. This appreciation elevates the human mind above the mere concern with the satisfaction of basic physical needs.

In order to understand the evolution of "civilized man" to the level of "superman" it is useful to examine the evolution of religion. The different religions that we find in the world today are different forms of organized religion. Organized religion does not help individuals to fully evolve because the individuals remain bound to dogmas and rituals, and are not free to evolve. Natural religion is a process of individual evolution. There are four main levels of individual religious evolution. They are:

1. The *Saddha* level (devotion)
2. The *Sila* (discipline)
3. The *Samadhi* (tranquility)
4. The *Panna* (understanding)

At the *saddha* level we appreciate what is good and true. This may be expressed in the form of worship of a perfect being who is perfect in goodness and wisdom, what ever be the name one may call Him. Religion is practiced at this level in the form of devotion. It is the devotional level of practice. At this level, man becomes orientated to seek inner perfection. He begins the journey towards civilization.

Religion at the *sila* level is where one begins to practice the good life, or good principles of behavior, which are socially beneficial. It is at this level that one begins to practice commandments or precepts. This is the level of self-discipline where one begins to control natural emotional impulses and thereby learn to control selfishness. At this level, therefore, we learn to cultivate an interest in others or all beings. It is at this level that civilized man is born. This sila level of religious practice produces civilized man.

The third *samadhi* level is the level of renunciation and meditation. At this level one gives up all worldly pursuit, sensual pleasures and possessions and takes to meditation. This may also be called the mystic level. Most mystical states described in various religions, fall under this category of practice. In Buddhism this level is called the *samadhi* level. All the jhanas and samadhis are practiced at this level. At this level one begins to experience inner peace and happiness which is superior to the excitement of sensual pleasures. At this level, one also begins to experience psychic powers by which one's mind has control over matter. Moreover, the senses become more acute, and the brain more efficient at this stage. This is the stage at which man becomes "superman."

The last or the fourth stage of the evolution of religion is what is called the *panna* level. It is at this level that man becomes fully aware of the problem of existence and its solution. At this level there is direct awareness of experience, instead of existence. It is at this level that man becomes "superhuman" and even loses his identity. This is a stage higher than the level of "superman." It is at this level that man "awakens" from the dream of existence, and ends the process of

evolution, by stopping the "struggle for existence." It is the final evolutionary stage, where man becomes immortal, not through eternal life, but through freedom from the delusion of existence. It is the stage of the "Awakened One," the Buddha, the God become.

These four evolutionary levels of religion are levels that every individual has to pass through during the course of human evolution. This evolution is not an unconscious biological evolution but a consciously executed evolution of consciousness itself. Religion seen in this way, is concerned with individuals, rather than organizations or Churches. When an individual evolves from one stage to another the views and lifestyles change. Organized religions tend to prevent such change and therefore obstruct the evolutionary process. Religion that I refer to, and which I call natural religion, is not mere obedience to rules but a conscious process of growth and evolution. It could also be called a growth technique, by means of which an individual consciously evolves from a lower to a higher level of consciousness.

What is special about the "superhuman" evolutionary stage is the **superhuman understanding**. This is getting in touch with the **ground of being**. This ground of being is **experience**, which can be normal or supernormal. The normal experience is anguish and its cause. The supernormal experience is the absence of anguish and the way to its absence. This superhuman understanding has been described by the Buddha in the form of the Four Supernormal Truths.

1. The understanding of anguish
2. The understanding of the origin of anguish
3. The understanding of the cessation of anguish
4. The understanding of the way to the cessation of anguish

This fourfold understanding is seen by the Buddha, to be superior to the psychic powers and the states of peace experienced by superman. This is because this understanding results in the solution of the problem of existence, and the ending, of the evolutionary process. It is therefore the ultimate point in the evolution of man. This understanding, however, is not the grasping of a concept but a freedom from all concepts, though it is not an absence of concepts either. It is the direct awareness of experience through introspection. "*It is seeing experience with its constituent parts and seeing how the parts of experience arise and cease from moment to moment*," in the words of the Buddha.

When we are able to see these components of experience objectively, without identifying with them or personalizing them, we become free of the notion of "self." Then there is nothing to identify as "self" or call "mine" or "myself." Then there is no "self" to be anxious about or try to preserve or satisfy. Then there is no "self" to grow old or die. Then one is free from aging and death. This is immortality. This is the end of all anguish.

The anxiety persisted due to the notion of "self" that resulted from personalization of experience. When this personalization was stopped, the notion of "self" disappeared and the anxiety ceased.

The purpose of this essay has been to point out that "superman" is not a mere dream or fantasy, but a concrete reality. The evolution of superman from man is not so much a biological process as it is a psychological one. It is the evolution of the human consciousness through

introspection. The consciousness becomes gradually conscious of itself, and thereby loses the delusion of existence. It is experiencing experience instead of existence. This freedom from delusion paves the way to vistas of super-knowledge that equips man to become superman. Today the growing science called quantum physics is gradually making mankind aware of the potentialities of the human mind.

Mankind must solve its problems through evolution. Just as a child solves his problems by growing up, and animals solve their problems by evolving, human beings too have to solve their problems through maturity, growth and evolution. Modern society is plagued with problems like crime, drug abuse, poverty, mental sickness, psychosomatic disease, insanity, suicide, war and many more. All these problems seem to be the result of emotional immaturity. Therefore, maturity, growth or evolution seems to be the only solution. If evolution is the solution to our problems, then it is worth our while to learn how to evolve.

Man evolves through the practice of religion. Religion is the process of human evolution. *Saddha,* or belief in superman, gives hope to mankind. *Sila,* or self-discipline helps uncivilized man to become socialized and civilized. *Samadhi* or gaining inner calm helps civilized man reach the state of superman. *Panna*, or direct awareness of experience, helps "superman" to awaken from the dream of existence, and evolve to the "superhuman" level.

If you have recognized the importance of evolution, and if you have accepted the fact that it is possible for a human being to evolve, and if you have understood the method of conscious evolution, then what is left to be done is nothing but to make the effort to keep evolving.

Once I was traveling by train from Washington DC to New York City. On the way I saw a large poster put up at one station. It contained the picture of a large chimpanzee. Below the picture was, a line that read: "Keep Evolving."

This should be everyone's motto. This is my message to you too: "keep evolving." If you follow this advice, there would be no doubt about the possibility that you will evolve to the level, not only of "superman" but also to the "superhuman" level.

Today, man has begun to recognize his latent potentialities. Modern man has even become a kind of "superman" through his technological skills. Now he looks forward with confidence to the day he would be in control of the universe, though to be really in control one has to be in control of oneself. Therefore, 'superman,' at least technologically, is not a dream to him any more; it is to him a possible reality. At least modern man is able to appreciate the importance of becoming "superman" and is confident enough to try.

Therefore, let me repeat: keep evolving by practicing religion in the non-dogmatic universal way. Keep evolving to solve your problems. Keep evolving to become "supermen," and even reach the "superhuman" level.

Venerable Madewela Punnaji

“Science without religion is lame;
Religion without science is blind.”

Albert Einstein

"Do not believe in something because it is reported. Do not believe in something because it has been practiced by generations or becomes a tradition or part of a culture. Do not believe in something because a scripture says it is so. Do not believe in something believing a god has inspired it. Do not believe in something a teacher tells you to. Do not believe in something because the authorities say it is so. Do not believe in hearsay, rumor, speculative opinion, public opinion, or mere acceptance to logic and inference alone. Help yourself, accept as completely true only that which is praised by the wise and which you test for yourself and know to be good for yourself and others."

The Buddha, The Kalama Sutta, Anguttara Nikaya 3.65, Sutta Pitaka, Pali Canon

1

Introduction; The Nine Ways not to accept something as true

The famous and very revolutionary quote on the previous page is from the Buddha and summarizes much of his teachings. No longer were people to rely on the words of authorities, scriptures, or even gurus or teachers. All power was given to the individual in finding his or her way to salvation. Even the Buddha shunned away all forms of extreme glorification or worship of himself. The Buddha never claimed to be a god or anything other than human and his revolutionary teachings are becoming increasingly popular in the modern age. The statement above by the Buddha clearly puts the Buddha's teachings in line with that of a type of scientific analysis. Based on personal experience and observation and nothing else, is seen as the foundation for accepting anything as true or worth practicing.

The Buddhist scriptures of the Pali Canon consist of three sections or baskets; the Suttas, which are the Discourses; the Vinaya, which is the rules of the monks and nuns; and the Abhidhamma, the higher doctrine of the philosophy and psychology of the teachings written only in "Ultimate Truth" language of analysis. The complete Pali Canon is roughly about 20,000 pages long. Setting aside the stories and the biographical / historical information in the scriptures and you are virtually left with only a whole pile of lists from the Buddha and long explanations about the lists. The Buddha was like a scientist observing reality and Ultimate Truth from the deepest levels of Insight and enlightenment of this mind-body. The lists are the break-down of the doctrines, concepts, reality, and the mind-body.

Thus, we find all of the Buddha's teachings and a summary of the 20,000 pages of scriptures in the lists. The most important lists are discussed in detail in the chapters that follow. After further study of these concepts from books, scriptures, and practice, these lists can then be a reference for recalling the major concepts and doctrines of Buddha-Dhamma. It can be used as a reference for teachers and students. Not all of the Buddha's lists could be included here, there are simply too many. The Buddha literally had hundreds of lists. Included here are only the most important ones, but still providing a good summary of all three baskets of scriptures.

Many philosophical and religious traditions require a self-realization of truth, not a mere blind-faith acceptance of a scripture. The Buddha's Middle Way (or Path) is one such philosophy, which requires practice through meditation to reach the ultimate truths. However, to decide on taking a path, any path, one must choose based on logic and reason. The ultimate enlightenment may be through an experiential event, but the process requires a conscious decision based on logic and reason.

That is, a person may obtain enlightenment (seeing into the nature of all things, a right understanding of the ultimate truths) through meditational practice, however, the decision to search or meditate requires some foundation in reasoning and logic as to which course of action to take.

The Buddha's teachings are highly scientific and compatible to the findings of modern science. This statement does not mean that we all need to put on white laboratory coats and perform experiments. The term "science" is used here to refer to logic, personal observation, and scientific method. In the scientific method a hypothesis is created, which is an educated guess of some outcome you might expect. This becomes the theory which is to be tested. Some type of experiment may be performed or survey and then the research is concluded with a discussion of the results and the conclusion. Scientific method is not just used by members of the hard core natural sciences, but also in the social science fields such as sociology and in nearly all other fields, including journalism. The crux of scientific method is actual observation of facts and testing of the theories.

This scientific method is used in spiritual traditions such as Buddhism with its use of an experiential event of meditation. The practitioner engages in various techniques to delve into the mind and experience reality and obtain wisdom. Just like the Buddha did with his many lists, a scientist breaks down his subject into parts, even to the smallest parts, visible only by a microscope. The Buddha's lists go to this extent too, analyzing every thought moment and mental formation.

There were many forms of meditation practice in place even during the Buddha's time, but the Buddha was the founder of "vipassana." Vipassana means "insight" meditation and when done correctly leads to the inner calm found in other meditation practices and also to insight or wisdom.

This book contains information that will hopefully be helpful to the beginner in showing the logic and science of this way of life, thereby encouraging one to proceed with this practice. This book will also be helpful to the more intermediate and advanced practitioners by encouraging the continuation of their practice and also I have included some information that has not been compiled or presented in other Dhamma books. This includes chapters on the many lists of The Buddha, focusing on the 28 most important lists. A total of 28 lists are discussed in detail in the 20 chapters. There is also a chapter which presents some of the other lists which are not discussed in detail. The lists in this book summarize the entire Pali (Theravada Buddhist) scriptures. Also included here is a chapter on the "Ten Hindrances to Enlightenment," which is rarely talked about, but in my opinion, perhaps the most important thing to talk about in a Dhamma book. The ten hindrances to enlightenment is a subject fitting for analysis by all levels of practitioners from all, any, or no religions.

There is a chapter on tolerance which includes the new and never done before translation of key verses from the Bible from the original biblical Hebrew to English. This corrected translation is not a new interpretation of the Bible, but simply a corrected translation of key verses. These verses are translated to the correct words, not to disprove the Bible, but on the contrary to show the Bible's valuable information to shed more information on the nature of

divinity in the Bible and how it relates to the Buddha's teachings.

There is a chapter on the Seven Factors of Enlightenment and a step-by-step guide to Awakening. Again, this is unique to this Dhamma book as I have not seen any other Dhamma book delve into an attempt to finally lay out the step-by-step procedure to full enlightenment.

The knowledge and use of the lists in personal practice is designed to assist all in reaching full Awakening. It is the hope that this will be a useful reference in your practice. The lists can be referred back to over and over again so that your knowledge will be like second-nature. A complete memorization of the 28 most important lists is not necessary, just the general knowledge of the material so that you can apply the information to your daily practice.

Vipassana (Insight) meditation and the eightfold middle path represent the art of living. It is a technique, philosophy, and teaching that is traced back to the Buddha. The Buddha did not teach a sectarian religion, only Dhamma in Pali, meaning Truth or Law, which is the way to liberation, to the end of suffering. The teachings are universal and applicable to all religions and people from all backgrounds and religions. People who practice vipassana include Buddhists, Christians, Jews, Muslims, Hindus, agnostics, and atheists. It is a universal teaching which is beyond petty cultural rituals, blind-faith, and intolerance.

All world religions have in them a mystical side which includes common doctrines and practices, including kamma and re-birth, the one-ness of the universe, some form of meditation for self-realization, and a concept of God that is impersonal, such as a Universal Consciousness in which enlightened "souls" unite with upon their passing from this life. In Judaism the mystical tradition is the Kabbalists; in Christianity, the Gnostics; in Islam, the Sufis. Most mystical traditions practice some type of meditation, typically for "union with God" or for relaxation. Vipassana leads to the inner calm of relaxation and also to the insight or wisdom of reality.

Current teachers and leaders of vipassana in America include everyone from brain surgeons to college professors to monks and nuns to lawyers to auto mechanics. It is a teaching that rejects all forms of discrimination be it race, sex, religion, economic status, national origin, or handicap. The Buddha was the first person in known history to condemn slavery, racism, and the caste system of ancient India. He was the first person in known history to try to abolish slavery. (Narada, 1992)

The teachings are completely experiential. One must find their beneficial value by himself / herself through the practice of Insight meditation. Nothing needs to be accepted by faith alone.

The truth will become realized through the practice and not by the sermon or preaching of some individual. The answers to life and the end to suffering are found by yourself as your own teacher and discoverer. As the Buddha stated, everything can be found within your own mind-body. This is achieved through the practice of Insight meditation.

The Buddha

The Buddha was born a prince of the Shakya province in ancient India on the Full Moon day of May 563 B.C. (Mahayana school typically uses April 8 for the birthday celebration). He lived over 500 years before the birth of Jesus Christ. He gave up his kingdom and claim to the throne in search of philosophical Truth. He tried all of the ascetic, extremist practices and reached high levels of tranquility and trance, but no ultimate liberation. Finally after six years of struggle in the forests of India including
practices such as extreme fasting to the point of near death, he discovered that the middle way was best. By avoiding the extremes he attained enlightenment with full wisdom into the answers of birth, death, suffering, and the end to suffering. Enlightenment came to him at the age of 35 in the year 528 B.C. He taught to all for 45 years until his death at the age of 80 in the year 483 B.C.

Modern historians have uncovered information, which states that he may not have been the son of a king, but rather the son of an elected official. Whichever the case may be, his father being an elected leader or king, he clearly was of a privileged birth due to the evidence of life in palaces with many servants. He was born into a high (warrior) caste, but rejected these hereditary rights and power for the pursuit to the answers that will lead to the end of suffering.

Archaeological evidence has confirmed the life of the Buddha who was born in Lumbini, in present day Nepal. The famous King Ashoka of India erected many stone pillars and edicts praising the Buddha and marking his sites. Buddhist writings on locations, culture, and cities have been confirmed in the physical archaeological record.
The information we have about the Buddha and his teachings, like most religions also come from scriptures. The Theravada-Pali scriptures are about 20,000 pages in length. Other schools of Buddhism, such as the Mahayana and Vajrayana (Tibetan) have additional scriptures, but not as long or detailed as the Pali. In general, the other schools of Buddhism accept all or nearly all of the Theravada scriptures and simply have added other writings to be inclusive with them. The Theravada scriptures are written in Pali, which is by historical records either the language of the Buddha or the closest written language to the Buddha's dialect. The Mahayana scriptures are in Sanskrit that is further removed from the Buddha's language, but a close relative in linguistic form. Like other religions the Buddha's teachings remained oral for 150 to 300 years before being written down into scriptures. The same is true in regard to the scriptures of Christianity, Judaism, Islam, Taoism, etc. The story we hear in the Buddhist scriptures is that the oral tradition (up until the time it was written) was maintained by enlightened monks who because of their full-enlightenment had the same insights as the Buddha and thus, the words and teachings were the same, with no deviation from truth or the Buddha.

The authenticity of religious scriptures strikes great debates and controversy in every religion. The difference, however, with the Buddha's teachings is that there is no blind-faith. As we have seen in the Buddha's quote at the beginning of this chapter, the authenticity is not quite so important in Buddhism. This is because the Buddha's teachings are a "come and see" approach. The Buddha advises us, perhaps even commands us to see for yourself if the teachings make

sense, are scientific, are and agreeable to what is correct and good. Thus, the literal word of each verse has little meaning or purpose in the Buddha's teachings. The Buddha explains his philosophy, but in the end it is up to us to discover the truth on our own.

The Mustard Seed

There are many legends about the Buddha. Some of these include multiplying food, walking on water, and a later story that he was conceived by immaculate conception. Such legends about great religious leaders are common. However, the Buddha never claimed to be anything other than a man. All Buddhist schools and historians agree on that point.

There are many stories and incidents in the Buddha's life that portray his wisdom, but just one is presented in this section as it particularly wakes us to the realities of life. This is the story of the mustard seed that demonstrates the wisdom and logic of the Buddha's teachings.

A woman named Gotami came to the Buddha crying that her son had died and she wanted the Buddha to bring her son back to life. The Buddha told her to find some mustard seed from a family that has never experienced a death in their household. Gotami was excited and went all over looking for mustard seed. She found mustard seed in every household she visited but could not find a household that had not experienced a death in the family. Finally she realized what the Buddha was teaching her and she asked for more instruction. The Buddha was teaching her that death is unavoidable and he also taught her compassion. Gotami had discovered that death is unavoidable and also that everyone grieves from this loss of loved ones, thus she developed compassion (*Psalms of the Early Buddhists*, Pali Text Society translation). No one escapes this suffering from mourning. If there was a personal-God who freely brings people back to life, such as the raising of Lazarus in the New Testament, the logical question is, "why did God allow him to die in the first place?" It does not make logical sense and is not fitting with everyday life where death is common and guaranteed. This should not be taken as a criticism of Jesus; no it is a question raised to the authenticity of the legend created by the Greek writers of the New Testament. The Buddha never claimed to be the only Buddha or enlightened one. He stated that there were several before him who existed in pre-historical times and that there will be many, many more. Jesus could very well be an enlightened one too (see below, the chapter on Buddha and Tolerance: *The 84,000 Dhamma Doors*).

The Four Noble Truths and the Eightfold Middle Path

The Buddha's teachings are primarily centralized in the Four Noble Truths and the Eightfold Middle Path. This is outlined in the next two chapters. The first part of the Path is Right Understanding. Right Understanding is the focus of this book because it is where a practitioner starts and ends. Right Understanding begins with faith, then knowledge, then experience, and then wisdom. To begin on the Buddha's Middle Path one first needs some faith or some level of understanding that this is something worth pursuing. After that one proceeds on the Path, following and practicing the other components of the Eightfold Middle Path. As one proceeds, one learns the Buddha's doctrines and concepts. After that one continues with the

concentration and mindfulness exercises of meditation, which results in first-hand experience, and then finally to the wisdom which enlightenment experiences provide. Thus, the following summarizes the role of Right Understanding to the Eightfold Middle Path of the Buddha:

Right Understanding:

Faith in the teachings, that it is something worth pursuing.
Knowledge of the teachings and their compatibility to logic and science.
Experience of the teaching through meditation techniques.
Wisdom through enlightenment experiences.

The Eightfold Middle Path is a cyclical process where one starts with Right Understanding and finishes with Right Understanding. During the whole process or Path, the other components are just as important and practiced and experienced simultaneously. On the cover of this book is a circular representation of the Eightfold Middle Path.

The four parts of Right Understanding are very much related to the four evolutionary stages of religion, discussed by Bhante Punnaji in the Foreword. You start with a faith in the teachings, which is similar to the devotion stage in the evolution of religion. The second stage of religion is discipline, which is similar to the knowledge you get in the second part of Right Understanding. The third stage of religion is tranquility, which is achieved through the experience of meditation techniques, the third part of Right Understanding. The final stage in religion and Right Understanding is wisdom and understanding from enlightenment experiences.

The organization of this book is to the four parts of Right Understanding. This is done by looking at the most important lists of the Buddha. The beginning chapters demonstrate the amazing wisdom of Buddha, discussing his accomplishments and how his teaching became the forerunners of many modern scientific discoveries. The amazing things that the Buddha knew more than 2,500 years ago, before science discovered the same facts gives us faith in the wisdom of Buddha before we ourselves have experienced any sort of enlightenment.

Subsequent chapters demonstrate the logic and science of the Buddha’s teachings. This encourages us on the Path and to continue the practice. Some final chapters deal with the techniques of meditation that will allow us to experience the Buddha’s truth.

“Know thyself.”

Aristotle

2

The Four Noble Truths

The Buddha taught that life is suffering. However, we create this suffering from our own mind-body actions, feelings, perceptions, and thoughts. We tend to cling and have too much attachment to things that are full of suffering and impermanence. Thus, we find no lasting happiness. This has been put into a mathematical formula (U Kyaw Min, *Buddhist Abhidhamma*) of desires fulfilled divided by the sum total of desires:

desires fulfilled / sum total of desires

for example: 30/50 = 60% or 30/30 = 100%

If the sum total of desires is 50 and the desires fulfilled are 30, you have 60% of desires fulfilled and suffering from the lack of satisfaction. If however, you reduce your selfish craving by reducing your desires to 30, then you have complete happiness (at least for the impermanent moment until kamma formations make new desires). Thus, the traditional translation of the Four Noble Truths are that life is suffering, the cause is selfish desire, suffering ceases when selfish desire ceases, and the way is the Eightfold Middle Path.

Some wonder if seeking enlightenment is a form of desire. It is a desire as it is a goal, but it is a different, better form of desire. The vipassana teacher, Joseph Goldstein, describes how our translations do not do justice to the word "desire."

It is a difference of the desire of wanting something versus the desire of motivation. The desire of motivation is joined with wholesome factors. In *Pali*, there is a word for one type of desire called, *tanha*, and another word for a different desire called, *chanda*. Tanha is the desire for craving, for attachment. Chandha is the desire to do, which is for a wholesome goal. It is a desire to accomplish something good, such as enlightenment. (Goldstein, 1993) Desire, per se, is not the enemy, it is only unwholesome desires that cause suffering.

People sometimes confuse or misinterpret Buddhism as a pessimistic religion speaking of the suffering in life. The first noble truth is that life is suffering, but it does not have to be that way. It is only the *un-enlightened* life that is suffering; the enlightened person does not have suffering. In the Buddha's description of one way to enlightenment, by metta (loving-kindness meditation), it certainly does not sound pessimistic. *"Or else he enters and dwells in the deliverance of the beautiful. Bhikkhus* [monks], *the liberation of mind by loving-kindness has the beautiful as it culmination."* Samyutta Nikaya 46.54

Also, enlightenment itself is described as happiness: *"I do not say that the breakthrough to the Four Noble Truths is accompanied by suffering or displeasure. Rather, the breakthrough to the*

Four Noble Truths is accompanied only by happiness and joy." Samyutta Nikaya 56.35

Shinzen Young (Dhamma teacher, author of several Buddhist books and tapes, Young, 1994) puts the Truths into another mathematical formula of:

S = P x R

The above formula is Suffering = Pain *times* Resistance. The enlightened person does not deny the existence of pain. The goal is to not put any resistance to it. When we put resistance to the pain, that is the suffering.

To use some figures in the above formula, let's say that on a scale of 0 to 100 for pain you are experiencing a "pain" of 75. On a scale of 0 to 100 for resistance with 0 representing no resistance and 100 representing maximum resistance, let's say you are resisting at a level of 50. The product is 75 (pain amount) times 50 (the resistance amount) which is 3,750 which is the amount of your suffering (from a scale of 0 to 10,000). This sounds like a lot of suffering. But if you have the same pain level of 75 and place no resistance to it, then the result is no suffering. This is because:

75 x 0 = 0

As we know from multiplication anything multiplied by a factor of zero is zero. So therefore, there is no denying the existence of pain, we must just learn to accept it, observe it, and watch it vanish, as we apply no resistance to it. The end result is no suffering. Another way to put this is:

Pain exists, suffering is optional.

Expectations

Some people ask, if desire is bad, then what about desire for food and other basic necessities? This is why when we see the Four Noble Truths translated to English we often see the translation corrected to something like "selfish desire." But even basic necessities could be interpreted by some as a selfish desire since it is for yourself only. After reading over one hundred Dhamma books, the 20,000 pages of Buddhist scriptures, and over twenty-five years of meditation practice, I have come to the realization that the desire term is another one of those words which does not adequately or correctly translate the original Pali or intention of the Buddha. This is why in so many Dhamma books you find the original Pali and Sanskrit words instead of a translated English word. The reason is that no English word can give justice to the meaning of the original Pali or Sanskrit.

A new and improved better translation to English I have found is the term "expectations." We all have expectations in life, for life in general or of other people, etc. When these expectations are not met we get angry or upset or mad, all of which are suffering. Sometimes we expect too much of people, either expecting them to be a certain way, think a certain way, act a certain way, or to do something for us or someone else. When they do not live up to our expectation we

are upset and suffer.

Some people near the end of their life look back and regret. They feel they should have done this or that or that they did not do enough of this or that or they wish that they chose a different career. The possibilities are endless. Such people drift away in their misery. The problem is we expect too much. People place too high of expectations on themselves and others.

The solution is not complete indifference, such as saying "I don't care anymore what happens." The answer lies in *realistic expectations*. Another term could be *reasonable expectations*. Give yourself and others reasonable expectations or goals for yourself and others. For example, a reasonable lifetime goal or expectation might be something like any one or more of the following:

1. Raising a family

2. Being debt-free and having enough money to be able to give to charity or to help out in other ways.

3. To visit historical sites around the world.

4. To attend some spiritual retreats and / or to assist with some of the duties at the retreat facility

The Buddha specifically mentioned the importance of not having regrets in life. To not have regrets, you must have only reasonable expectations which you can and do meet. The Buddha said:

"*Why do what you will regret? Why bring tears upon yourself? Do only what you do not regret, and fill yourself with joy.*" (Dh., chapter 5)

"And how householder, does one entertain expectations? Here, householder, someone thinks: may I have such form in the future! May I have such feeling in the future! May I have such perception in the future! May I have such volitional formations in the future! May I have such consciousness in the future! It is in such a way that one entertains expectations.

Having left home to roam without abode, in the village the sage is intimate with none; rid of sensual pleasures, without expectations, he would not engage people in dispute."
Samyutta Nikaya 22.3

The bhikkhuni (nun) Uttara said, *"Yours is the task to spend yourselves upon the Buddha's will which brings no remorse."* Khuddaka Nikaya, *Psalms of the Early Buddhists* 7.175 (Pali Text Society translation)

Live your life so that your epitaph (or imaginary epitaph, if you will be cremated) says, "No Regrets." You will pass from this life with no regrets and secure a good future for the next existence. How often do we hear the words, "count your blessings." As we know there are always people in the world with a much worse situation, no matter how bad we may feel our

current situation is doing. The Buddha had a whole sutra devoted to counting your blessings, called the 38 Blessings. It includes such things as just being around the Dhamma and being able to talk about the Dhamma. This is truly a blessing. How lucky we are that we came into contact with the Buddha's teaching and now have a chance to have everlasting happiness in this life and beyond.

Of course, there are always things we may have said or done that we may regret. We need to let go of this regret. It is in the past and regretting about it does nothing and solves nothing. Instead of "beating ourselves up" we need to look back and say that with the information we had at the time, we could not have made the correct choice. It is always easy to look back with "20/20 hindsight" and see our mistakes, but when we consider the information that we had at the time we truly had no choice. Many times something we think that is bad that is happening ends up becoming a good thing. For example, we may get fired from a job or career and then end up working for a better company with higher wages. If we had not been fired, we may never have looked for the better opportunity. There are innumerable examples of how some mistakes we make in life end up doing some good. It is all a matter of our attitude and not letting things get under our skin. Most importantly do not look back and regret, you probably had no choice with the information you had at the time.

I am sometimes amazed at how some people look back to their childhood and dwell on insignificant things, like not getting enough presents from their parents. What matters is what is going on in the present time. If you are an adult and relatively successful, then who cares how many toys you received or not as a child. Would you still be playing with them now? Letting go of our attachments does not just refer to our cravings for material things, but also to some unreasonable ideas. Every generation seems to do more for their children than the previous one. If we saw how our parents and grandparents were raised, we would probably say they were very deprived. This is normal as each generation tends to have more funds and more material things to purchase and use than the previous one. If your parents had the resources, but you still feel you did not get much, then again, does it really matter in the present time? What matters is the present moment and how we deal with what life throws at us in the here and now. Do not dwell on the past and blame others for any misfortune you may have experienced. You will be happier and free of hate, contempt, and jealousy.

While you are in this life you can be happy by using this formula similar to the desires-fulfilled formula mentioned above by having a limited number of reasonable expectations which you can meet. Therefore, this revised better translation / interpretation of the four noble truths is:

The Four Noble Truths

1. **Life is suffering**

2. **Suffering is caused by unreasonable expectations**

3. **Suffering ceases with the ceasing of unreasonable expectations**

4. The way to reasonable expectations is the Eightfold Middle Path

Shown below is the Four Noble Truths written as a mathematical expression. The Four Noble Truths have also been considered as a physician's prescription with the Buddha as the Great Physician, symbolically healing the world with the answers to our everyday suffering. The First Noble Truth describes the condition, the Second Noble Truth is the cause or diagnosis, the Third Noble Truth is the prognosis, and the Fourth Noble Truth is the treatment.

$$\forall\ L\ \exists = S$$

$$S\ \because\ \neq e(x)$$

$$\therefore\ \neg \neq e(x) \Rightarrow \neq S$$

$$8 \Rightarrow \left| e(x) \right| \geq \Sigma\ e(x)$$

<u>Variables</u>:

L = "un-enlightened" life
S = suffering
8 = eightfold middle path

All of the other symbols are mathematical symbols. The translation of the above mathematical expression with the definition of the mathematical symbols in italics:

1. *For all* life, *that there exists, there is* suffering.
2. Suffering *exists because of unfulfilled expectations*.
3. *Therefore, it follows that, the logical negation of false expectations leads to no* suffering.
4. By following the eightfold middle path, *you have the absolute value of fulfilled expectations which are greater than or equal to the sum total of all expectations*.

In the Foreword of this book, Bhante Punnaji describes the Four Noble Truths as the understanding of the origin and cessation of "anguish." This anguish term is also excellent as it describes the feeling when our expectations are not met. When we have unrealized expectations we have anguish, stress, frustration, and suffering. Fortunately, there is a way out of anguish and suffering and this is in the fourth Noble Truth, which is the Path.

When we think of mathematical expressions, we normally think of some math theorems that need to be tested or some scientific formulas or theories. But the principles of mathematics are based on logic and can be used in philosophy as well. In the Buddha's Four Noble Truths we can see that "S" or suffering is caused by unfulfilled expectations. On the following line, the logical negation of the false expectations leads to the negation of suffering. This may sound simple enough and clearly is within the laws of mathematics and logic but you might be

surprised at how many religious ideologies do not stand to the test of mathematical logic. In one of the subsequent chapters there is an analysis of one common ideology that does not hold up to the laws of science and logic.

The above mathematical expression could be more simply put to something like:

$L = S$
$D \rightarrow S$
$\neq D \rightarrow \neq S$
$8 \rightarrow \neq D \ \& \neq S$

All un-enlightened life is suffering, unfulfilled desires (D) or expectations causes suffering, when you negate the unfulfilled desires, you negate suffering, and the eightfold middle path leads to the negation of unfulfilled desires and suffering. Seen in this simple format you can see that there are no logical contradictions.

You might think that using the term "reasonable expectations" is an easy way out of some of the traditional translations of "desire" or "selfish desire." Let us consider a couple of scenarios.

Let us suppose that you are this person who has been receiving a particular salary from the same company for many years. All of a sudden the salary is cut by 25% with an explanation that the cuts had to be made or there would have been many people laid off. As a worker you had grown accustomed to receiving this salary for the hard work you put in over a long time. Now that it is cut, you are likely to become very angry. This is because the *expectation* was not met. You had a desire to receive the regular income, but it was not necessarily a selfish desire. The income funds would have been used to help support your family and this is certainly not a selfish desire. But there is still anger and when there is anger there is suffering. The suffering resulted from the missed expectation.
Such suffering is hard to avoid since there is little you can do to prepare yourself and because the cut in pay was not the result of any disciplinary action. The only way to have avoided the suffering would have been to have *known* or *expected* the cut. That way, when it happens you are *not surprised*. Perhaps you may have even made other plans, such as cuts in your budget or looking for other work.

Or in another scenario let us say that you want to help some people in a third world nation by sending some money or products to them through someone who is traveling to that country. You find someone who is traveling to that country and you give them the money or products to be delivered. Later you find out that the money and products were never delivered. The person returns with the items still in his suitcase or he states that it was lost at the hotel. You get very angry, as you were only trying to do good and now the items have been returned or perhaps even lost. You may even start yelling at this person, calling him all kinds of names or even accuse him of being a thief. This anger and bad speech produces all kinds of suffering inside you. But you did not have selfish desire since you were actually trying to do some good by giving some charity to people in need.

Your expectation was not met. This is why you suffered, even though your intentions were good. If you had a more balanced mind, you would say to yourself that you will always deliver the items yourself and if you are unable to make the trip personally, then you will send them through regular postage. Upon further reflection you realize that you made an unreasonable expectation on someone else. You are basically asking someone to give some items to someone in need, but that the credit would go to you, even though you are not there to personally give the items. You are making a friend into a delivery person and you realize that this was an unreasonable request.

By not placing such unreasonable expectations on others we avoid suffering. By not placing unreasonable expectations on ourselves we avoid suffering.

The final part of the Four Noble Truths, written as a mathematical expression, shows that the absolute value of fulfilled expectations is greater than or equal to the sum total of all expectations. You might wonder, how can the fulfilled expectations be greater than the sum of all expectations? Just imagine some time in your life when something happened that exceeded your expectations. Maybe you were only expecting to get a 5% raise and then your boss tells you that you are getting a 15% raise in salary. There are numerous possibilities in life, but we have all had occasions where our expectations were exceeded. That is what is represented in the fourth part of the Noble Truths with the greater than or equal to sign: $\geq$. The net result is that you are elated, very happy. On the other hand, your expectations do not always have to be exceeded. If the expectations are simply met: = you will also have happiness.

Although not a Buddhist, Bill Gates (richest person in the world from 1996 to at least 2009) followed a formula similar to the one showed here. He is quoted in interviews saying that he and his compay, "*under-promise and over-deliver*." This is another way of saying keep the expectations low and then exceed them. For example, if he (or another CEO) told his stock holders that the stock will probably go up 100 points next year and then it only goes up 60 points, the investors will be upset. But if he under-promises, by stating that the stock will go up 20 points and then it goes up 60 points, the investors are happy. There is the same result, but in the first scenario people tend to get upset (expectations not met) and in the second (expectations exceeded), they are happy.

There is a statistical formula used in the social sciences to test research findings and statistical significance. This statistic is called chi square and if the value is high enough there is said to be a "statistical significance." Statistical significance means that it is unlikely the research results were the result of sampling error or unlikely to be from chance. This chi square test deals with comparing actual, observed results with what was "expected." This is a good test for examining the Four Noble Truths since it deals with expectations and actual observed results.

For example, the hypothesis (educated guess) that those who reduce their expectations to just the reasonable ones, will be happier than those people who do not reduce their expectations, can be put in a table as follows:

Expected Results if no Statistical Significance	Reduced Expectations	No Reduced Expectations
Percent happy	70	70
Percent not happy	30	30

The above table illustrates the percent of people happy and not happy based on if they reduced their expectations or not, if there is no relationship, known as the null hypothesis. Let us assume that based on surveys that the general population reports that 70 percent identify themselves as generally "happy" and the other 30 percent identify themselves as generally "unhappy." If there is no relationship or significance to reducing your expectations then we would expect the same proportions of 70 and 30 for those who reduced their expectations.

This "expected" result is compared to the actually observed proportions. Here all we need is a little common sense and to examine our own life and expectations, be it long-term or short-term goals. If we reduced our unreasonable expectations to only the reasonable expectations we will find that we have nearly complete happiness. For the sake of argument and for the skeptics, let's say that those who reduced their expectations reported they were happy at a rate of 90 percent instead of the 70 percent for those who did not reduce expectations. This is just a twenty percent jump for not having too many expectations. Now we continue with the analysis, by looking at the observed results:

Observed Results	Reduced Expectations	No Reduced Expectations
Percent happy	90	70
Percent not happy	10	30

The chi square formula works as follows:

$$[\text{Observed} - e(x)]^2 / e(x) = \chi^2$$

The above formula reads: The observed cells (in the tables) minus the expected cells, squared, divided by the expected percent, equals chi square. The chi square value is then compared to a table of chi square values to determine the power or strength of the statistical relationship. A probability figure is computed (written as P) to determine the proportion or percent likelihood that the relationship happened by chance or sample error. A "P" value of less than 0.05 is considered statistically significant.

In the above example with the people who reduced expectations being 90 percent happy compared to 70 percent for those who did not, comes to a chi square value of 19.047 and a P of < .001. This means that this is highly significant and shows that there is a positive relationship (for the better) for reducing your expectations.

Even if we changed the figures so that those who reduced expectations were only 80 percent happy compared to the 70 percent for those who did not, there would still be statistical significance. The chi square would be 4.762 which is a P of < .05. The significance would not be as strong, but it is still considered a statistical significance.

“The unexamined life is not worth living.”

Socrates

3

The Eightfold Middle Path, the Five Precepts, the Threefold Summaries, and the Triple Gem

1. Right Understanding

The first part of the Eightfold Middle Path is Right Understanding. It includes the Right Understanding of The Four Noble Truths, the truths of suffering and the cessation of suffering. This was explained in the last chapter.

One begins with an understanding based on the logic of the teachings, then knowledge, then experience through meditation, and finally an Understanding through the wisdom of enlightenment experiences.

All parts of the Eightfold Middle Path are worked on simultaneously, but there is somewhat of a "beginning" and "ending" with Right Understanding. This is because a superficial understanding is at the start of the Path and a complete wisdom awakening understanding is at the end.

"Bhikkhus, this is the forerunner and precursor of the rising of the sun, that is, the dawn. So too, bhikkhus, for a bhikkhu this is the forerunner and precursor of the breakthrough to the Four Noble Truths as they really are, that is, Right Understanding." Samyutta Nikaya 56.37

2. Right Thought

The second part of the eightfold middle path is Right Thought. All of the parts are not in any particular order except that you start with Right Understanding and end with Right Understanding. All of the parts are to be performed simultaneously. The difference with Right Understanding is simply that you begin with some understanding of the Buddha's teachings and end with an experiential understanding of the Buddha's teachings. All the while all eight parts are treaded simultaneously.

Right Thought includes thoughts of love and non-violence extending to all beings. In vipassana meditation awareness is placed on thoughts with intent to cease thoughts so that the meditation remains in the present moment free from unwholesome thoughts. Right Thought basically refers to wholesome thoughts, which is closely tied to Right Understanding because it results

eventually through the practice and attainment of wisdom.
The first two verses of the first chapter of the Dhammapada by the Buddha, are:

"*All we are is the result of what we have thought, it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him like a shadow that never leaves him*."

Our thoughts are as important to us as our actions because they make up who we are, thus, it becomes imperative that we keep our thoughts pure.

An example is to imagine if your thoughts are filled with money and how to get more money. Greed becomes a big part of your life. It defines who you are. Your thoughts become fixated on money and this is who you become.

Another example is a person with what is commonly called, *"a one track mind."* Such a person focuses his mind and thoughts on only one topic. All of this person's conversation tends to run on this one subject. It begins with the thoughts and then permeates to define that person.

An optimistic person is one who sees things in a positive way. This person radiates happiness and loving kindness. Such a person greets people with a smile and it is from the heart and not just conformation to etiquette. This positive attitude had its start with good, positive thoughts.

By keeping our thoughts wholesome and in the present we encourage only productive thoughts. Thoughts can then be useful and not counter-productive.

Another quote from the Buddha in regard to the value of Right Thought is:

"*Your worst enemy can not harm you as much as your own thoughts, unguarded. But once mastered, no one can help you as much, not even your father or your mother.*"
(Dh., chapter 3)

3. Right Speech

One abstains from lies, hatred speech, and gossip. The famous saying puts it best, *"one lie needs a thousand more to back it up."* When we lie we need to back up our story. This requires new lies to support the one we started.

Hatred speech is bad in especially two ways. The Buddha said that when one person attacks another through speech, two people get hurt. The one being attacked gets hurt and the one delivering the attack also gets hurt. It is like throwing a hot coal on someone. Sure, the person getting hit with the hot coal gets hurt. But first you get hurt as you get burned picking up the hot coal. The Buddha said that the agitation in the mind and the heat in the body from anger are causing all kinds of distress to the person doing the insulting and speech filled with hatred.

Modern science has since concurred with the Buddha that creating this stress in the body through

violent hate filled speech causes an agitation that can cause heart disease and hypertension. Stress is one of the leading causes for heart related problems and early death. Engaging in insulting and hate filled speech only encourages the growth of this stress inside our bodies.

The Buddha was also opposed to gossip and idle chatter. He knew that this leads to hearsay and rumors which can cause much stress and may not even be factual. He preferred attention to productive and wholesome conversations since idle and useless chatter do nothing to get us to the "other shore" (of enlightenment).

4. Right Action

No killing or causing to kill, no stealing, no sexual misconduct, no taking of narcotics or intoxicating drinks.

Killing is considered one of the worst actions in any culture because it goes against nature. It involves the death of a being before their natural course. It is a crime against nature. As rational animals we must have an understanding of cause and effect. The Buddha knew that we must also avoid doing things which cause the death of beings too.

The guideline against stealing or taking what is not earned or given to us is a valuable precept to live by so that we may be at peace with others. We do not want things stolen from us, so we do not steal or take from others.

Sexual misconduct is engaging in any sexual activity if you are a monk or nun. For lay people, sexual misconduct means not abusing sexual relations through force or coercion. Certain relationships are to be avoided such as between teacher and student, adult and minor, employer and employee. In general, relationships of superior to subordinate are not to engage in sexual relations since there is an obvious power relationship in play and for ethical considerations to other subordinates and possible favoritism.

The Buddha did not specifically mention anything about homosexuality in regard to lay people. He specifically forbade homosexuality to monks and nuns, as he did for all sexual acts. Since there are many homosexual couples who have loving, consensual relationships, the consensus at Buddhist centers has been that homosexuality is allowed for lay people with the same restrictions against misconduct that applies to heterosexuals.

The Buddha also did not specifically mention or state that monogamy is in any way the ideal form of marriage. The same is true with the Bible as many Biblical heroes had several wives. Mostly in the past, there have been a small percentage of Buddhists who have practiced polygamy. Currently in modern societies and in traditional villages, the preferred marriage is monogamy. Unlike the traditional form of polygamy that has been practiced in Western religions of one man and several wives, in some Buddhist cultures there has been a practice of one woman with several husbands. This polyandry type marriage is still practiced in some cultures such as the Bhutias of Nepal. Before you judge or condemn these polygamous types of marriage, remember that in the West it is becoming more common for people to not get married.

Some are not getting married, but date several people at one time. This is really no different from polygamy. However, in all these types of relationships there is the chance for unequal power and favoritism, which would make it sexual misconduct. But all forms of polygamy are pretty much dying out as traditional villages become more modern.

Lay people who engage in adultery are violating the precept against sexual misconduct. This is because of the dishonesty involved to the other partner in the long term relationship. However, a couple that engages in sexual activities with other couples without the dishonesty (such as swingers) appears to have no sexual misconduct at play. This may appear to be true, but there is still the attachment to the pleasures of the senses and the acts can become another form of addiction.

In all forms of sexual relations, be it monogamy, polygamy, multiple consensual partners, and / or homosexuality, there is the same driving force of craving. The desire is the same. Therefore, there is no need to judge one form as superior or inferior to another. All do not provide any lasting happiness. If you have sex one thousand-and-one times, you will still want a thousand-and-second time. There is no "finishing" or quenching of that desire.

The Buddha once asked his followers, *"which do you think is greater, the salt in the four great oceans or the salt from your tears, chasing after pleasures of the senses?"* The Buddha said, *"the salt from your tears (including past lives) chasing after pleasures is greater."*

Without judging the other types of relationships we can look to the two person monogamous relationship or living with someone whom you love and care for, without marriage, as an ideal form to strive for. In Buddhism, there is no "living in sin" clause, because as stated above there is no set "ideal" form of marriage. The two person loving relationship provides for fewer opportunities for favoritism, jealousy, and too much craving.

Maybe you have engaged in such behavior or know someone who has, chasing after pleasures of the senses through such things as multiple sex partners, excessive alcohol, or drugs. The end result is always tears. How many broken relationships or lost fixes does it take? Eventually they all end in tears when it becomes an addiction. Many swingers have ended what they call the "lifestyle" after a few years when they realize that the acts, like any other addiction never fully satisfy the person.

Alcohol and narcotics are to be avoided because they cloud the mind. Alcohol and narcotics can become an addiction in a very short time. But even if there is no addiction, there is still an impaired concentration and reasoning ability.

5. Right Livelihood

Abstention from making a living that harms others, including trading weapons, trading in human beings (such as slavery), intoxicating drinks, narcotics, poisons, handling animal flesh such as a butcher, or killing animals.

The Buddha taught and lived the philosophy of *ahimsa*, or nonviolence. The Buddha had great compassion for all beings, not just humans. The Buddha understood that all beings feel pain and can suffer. For these reasons, the Buddha was opposed to specific professions which are aimed at harming people, animals, and / or the environment.

In the Buddha's teachings, what matters most is the intention. Occupations which are specifically designed to harm another are not recommended. Some occupations which may appear to be harmful, may not be when you consider the intention. An example, is a casino black jack dealer. Gambling is certainly an activity that can end up doing much harm, with lost wages and wealth for a family. But, this is only if it gets to an addictive level. In moderation it can be a form of entertainment, just like watching television. A casino black jack dealer has no intention of creating a gambling addict anymore than a TV cable installer wants to create a TV watching addict. Therefore, a casino worker is not a wrong livelihood.

Morality and Science

The moral issues in numbers 3 to 5 of the Path seem dogmatic, but actually are not. One can wait and see the truth of the moral issues for himself/herself in the practice of vipassana meditation. As one comes to deeper insights one gradually adopts the moral issues.

Many lay followers of the Buddha's teachings find it necessary to be a vegetarian since they must make a conscious decision at the grocery store as to their food choices. The purchase of meat eventually or immediately directly causes the killing of an animal and it is specifically for their consumption. Monks and nuns eat whatever is offered to them as long as no being is killed specifically for them. "Beggars can't be choosers" applies here. But, the vast majority of followers are lay people and they must make the choice. Research from the medical field and the natural sciences have backed up such moral issues as vegetarianism and abstention from narcotics and alcohol with studies showing the detrimental effects of not following them including heart disease, colon cancer, and chemical imbalances. Poison in small doses is still poison.

Social science research has demonstrated effects of violating other morality issues of the Path including: crime, violence, continued greater violence, poverty, low self esteem, depression, loneliness, and feelings of regret.

In the practice of vipassana meditation we realize that violating moral issues not only hurts others, but also ourselves. It is impossible to violate a moral issue without generating great agitation in the mind, great craving and aversion. If we insult someone, rape, or kill we stir up these cravings and mind agitation. Hate hurts more in the mind of the person doing the hating, not the receiver of the hate.

By taking even small amounts of poison such as alcohol or narcotics we start the craving and attachment process which continues our cycles of suffering. Your mind can not be alert if you are intoxicated. Medications taken for the relief or cure of a disease or sickness are acceptable.

The Dhamma focuses on the intention in the mind. If the intent is not to abuse or for craving, but for medicinal purposes, then it is acceptable to take aspirin, pain killers, and other medicinal drugs.

Some people feel that there is nothing wrong with a small amount of alcohol, if it is in moderation. Not all schools of Buddhism suggest a total abstention from alcohol. Buddhism is a middle way and this middle position applies so long as no being is hurt or killed. But the mind can become impaired and poor choices can be made. Nevertheless, some insist that they know how to handle their liquor and keep it to two glasses or less per day. There are no commandments in Buddhism, the precepts are just a guideline, and so if this is how you feel, you can test this for yourself. If you can drink alcohol in moderation and not have any impaired functions or decisions, you could continue experimenting. If however, you find your mind is losing its alertness and decision making ability and see craving at play, then it is best to avoid alcohol completely.

If you do not drink alcohol either to excess or in moderation, then it is best to not even begin. The craving process and every single alcoholic began with one drink.

The Five Precepts

The moral issues in numbers 3 to 5 of the path are also found in the Five Precepts (of lay people, monks and nuns have a larger list), which Buddhists voluntarily take and recite occasionally. They are not commandments, but a voluntary guide to summarize the moral part of the Eightfold Middle Path:

1. Abstention from killing or causing to kill.
2. Abstention from stealing.
3. Abstention from sexual misconduct.
4. Abstention from telling lies.
5. Abstention from alcoholic drinks, drugs, or intoxicants that cloud the mind.

Since the five precepts and the Eightfold Middle Path are voluntary, violators are not considered "sinners" or evil in any way. Some Buddhists are not vegetarian, do drink alcohol, take drugs, or have multiple sex partners. This does not make them "bad" people as is sometimes the label in other belief systems. There is simply too much attachment, aversion, or ignorance in that person at that time. Gradually through learning, knowledge, and meditation practice, the practitioner finds the value and happiness of voluntarily accepting the precepts and the Middle Path. To avoid attachment to things, such as ideologies, letting go is a virtue, so that one does not judge others who still may not be fully following the precepts.

On the other hand, one should not take an extreme view of this "letting go" idea. Some feel that letting go means that they can do anything and avoid all precepts. They give up being a vegetarian, start drinking alcohol, or start taking drugs because they felt angry when they followed the precepts and saw others who were not following the precepts. They start to feel "superior" to those who follow the precepts. The thinking is that by not following the

precepts it is easy to not judge anyone and that they are superior because they are practicing the doctrine of "letting go" better. When you think like this you are taking an extreme view of the concept of letting go and have actually become "attached" to this principal.

The best course of action is to follow the precepts as much as possible and practice vipassana meditation. When you discover the value of the precepts from an experiential insight, you find that you *want* to follow the precepts, so that you can be happy. You do not judge those who are not following the precepts, but you offer your instruction and insights to anyone who *wants* to listen. By not judging, you do not feel angry inside even though you are following the precepts and see others who do not. You follow the precepts for your own happiness and as an example for the happiness of others.

One who follows the five precepts is sure to progress on the Path and one who reaches the first stage (out of four) of enlightenment, known as stream-entry, cannot purposely violate any of the five precepts. It is not that they are incapable, but will lose any interest in breaking any of the precepts and will only do so accidentally, unintentionally.

"One for whom these teachings are accepted thus after being pondered to a sufficient degree with wisdom is called a dhamma-follower, one who has entered the fixed course of rightness, entered the plane of superior persons, transcended the plane of the worldlings. He is incapable of doing any deed by reason of which he might be reborn in hell, in the animal realm, or in the domain of ghosts; he is incapable of passing away without having realized the fruit of stream-entry." Samyutta Nikaya 25.10

"Bhikkhus, a noble disciple who possesses four things is a stream-enterer, . . . He possesses the virtues dear to the noble ones, unbroken." Samyutta Nikaya 55.2

"There are, O monks, these blessings in realizing the fruit of stream-entry: One is firm in the good Dhamma. One is unable to fall back." Anguttara Nikaya 6.97

"Consider the person who is accomplished in the precepts, and is moderately successful in concentration, moderately successful in wisdom – by destroying the three hindrances, he becomes one, who will be reborn seven times at most [stream entrant]" Anguttara Nikaya 9.12

"The stream winner, with virtues dear to noble ones endowed, which are unbroken and without a rent, untarnished and without a blemish, purifying, praised by the wise, uncontaminated and conducive to concentration." Anguttara Nikaya 9.27

Shortly after the death of a lay person named Sarakani, the Buddha identified him as a stream-entrant. Then some monks complained that Sarakani could not have been a stream-entrant as this lay person indulged in alcohol. But the Buddha remarked that, *"Sarakani the Sakyan undertook the training at the time of his death."* Samyutta Nikaya 55.24 The lay person Sarakani practiced the moral precepts in full before his death, thus, confirming that one cannot be a stream-entrant or higher if one violates the moral precepts. In the more positive way, one who follows the precepts and practices diligently, stream-entry or higher can be attained.

6. Right Effort

The energetic will to prevent evil and unwholesome states of mind from arising. This has to do with the drive of the practitioner to seek to do good and reach insights of enlightenment. Two key words that best describe how the Buddha obtained enlightenment are persistence and determination. President Calvin Coolidge (30th president of the U.S.) had the following to say about persistence and determination:

"Nothing in the world can take the place of persistence. Talent will not; nothing is more common than the unsuccessful man with talent. Genius will not; un-rewarded genius is almost a proverb. Education will not -- the world is full of educated derelicts. Persistence and determination are omnipotent."

The above quote is not saying that genius and education do not produce success. The important point of the quote is that none of these traits ensure success like *persistence* and *determination.*

"Therein, bhikkhus, the meditator who is both a thorough worker and a persistent worker regarding concentration is the chief . . . the most excellent of the kinds of meditators."
Samyutta Nikaya 34.53

There was a report on a news show recently about the most intelligent person in America. He had an I.Q. score off the charts. The number was "*somewhere above 200*" since he had no wrong answers, the testers do not know where the exact score is, it is so high. This person lives in a small house, barely making ends meet, working as a bouncer in a bar. Intelligence or I.Q. only shows what you are *capable of*. If you do not go to school or use your intelligence you can still be quite ignorant. Knowledge and wisdom must be attained, intelligence just gives you an idea of how fast you could absorb material, not how "*smart*" or "*wise*" you really are.

If you watch, hear, or read about many different famous business peoples' biographies such as Donald Trump or Bill Gates, more than education or intelligence you find the common characteristics of not just hard work, but *persistence* and *determination.*

Another couple of examples are in the field of sports. There are many world class athletes who made it to the top after numerous failures. They simply persisted and with determination, became champions. The Ethiopian distance runner, Haile Gebrselassie, finished 99th place in his first marathon race. He later went on to win gold medals in the 1996 and 2000 Olympics. Michael Jordan, the famous basketball player was cut (rejected) from his high school basketball team. In the NBA league, he won six championships and broke several records.

Determination is the firm decision to do something. You have set yourself a goal and you really go for it. The Buddha sat under the Bodhi tree and vowed not to get up for anything until he was enlightened. He did not care if his *"legs fell off"* or even if he died. This is determination. Persistence is the effort to go for it, to keep at it in spite of obstacles that may arise. They are very related and that is why they are usually referred to in conversation and writing together.

We all have experienced this in some form or another. Maybe it is something as simple as wanting to get an "A" grade on some test in school or college. We put all our effort into studying and especially the night before the test we stay up and cram for hours. The goal is set and the effort is put in to reach the goal. Someone may call you or there might be some other distraction. You put off or ignore the distraction and continue with your studies.

In meditation practice there can be many distractions, from pain in the legs, to your mind wandering so much that it bothers you and stops you from meditating. Persistence is working through these obstacles anyway. Obstacles always arise in any endeavor. The more valuable the goal, it seems, the more obstacles that come up. Right Effort is this drive of persistence and determination.

7. Right Mindfulness

To be diligently aware, mindful and attentive with regard to activities of the body, sensations or feelings, activities of the mind, ideas, thoughts, conceptions, and emotions.

The opposite of mindfulness would be something like forgetfulness or absent mindedness. To acquire more mindfulness in our daily activities we need to do the practice, which is insight meditation. This trains the body and the mind so that mindfulness can become more like second nature and be present in every moment.

8. Right Concentration

Vipassana Meditation

The practice of vipassana meditation is the Path that will make the Middle Way clear, understandable, and alleviate all suffering, not only for the hereafter, but right here and now in the present moment while we are still alive. There are actually two types of meditation as taught by the Buddha. They are samatha, which is the calm, tranquil technique and then there is vipassana, which is the type leading to Insight. Most meditation techniques in the Buddha's time and before and even still today are primarily the samatha type. That is, they lead to a relaxed peaceful state and sometimes to great experiences of joy, bliss, even trance, but no ultimate Insight of enlightenment. Right Concentration primarily deals with the samatha type of meditation which is aimed at these highly concentrative states. But vipassana meditation, when done correctly, can provide the inner calm of samatha and also can lead to the Insight wisdom of vipassana. Concentration meditation techniques include many different meditation subjects. There are 40 different meditation subjects of samatha and four major techniques or foundations for vipassana. It can be direct one-pointedness concentration on a devotional figure such as a statue of Buddha, Jesus, or Mary. The common subject for beginners is awareness of breath. The meditator remains in the present moment focusing on the in and out breath of the body. The mind and body become calm and free of negative thoughts. The different subjects and practices of vipassana are discussed more in later chapters.

Right Understanding

The Eightfold Middle Path consists of eight parts, but they are not stages. They are to be practiced as one, simultaneously. They are not commandments, but rather a voluntary guide for treading a Path to the Middle, avoiding extremes and awakening to Reality. Although the Eightfold Path is not progressive stages one necessarily begins with Right Understanding because without some concept of the Path or some acceptance of the Path based on logic or scientific analysis, one can not begin on the Middle Path. After diligent practice and with insights one comes back to Right Understanding, but this time with experiential wisdom.
Thus, as the cover text demonstrates, the Eightfold Middle Path is a full circle beginning with Right Understanding and ending with Right Understanding.

The Threefold Summary of the Middle Path

The Eightfold Middle Path has been summarized to the three main categories:

1. Wisdom
2. Morality
3. Concentration

Right Understanding and Right Thought come under the "Wisdom" category. Right Speech, Right Action, and Right Livelihood come under the "Morality" category. And Right Effort, Right Mindfulness, and Right Concentration come under the "Concentration" category. The Eightfold Middle Path develops the categories of Wisdom, Morality, and Concentration.

The Threefold Summary of The Buddha's Teachings:

1. Avoid all evil,
2. Cultivate the good,
3. Purify your mind.

The above famous threefold summary of the Buddha's teachings are from the Dhammapada, verse 183.

"Avoid all evil, cultivate the good . . . ." This is similar to the Golden Rule found in all religions, which states, *"do unto others as you would have them do unto you."* We do not wish to be harmed so we should not harm others as they feel the same pain. This is basic morality. All major religions have this same Golden Rule. Confucianism, Daoism, Jainism, and Buddhism all developed around the same time and much earlier than Christianity, Islam, and modern Judaism (with the Talmudic oral laws). The Buddha could possibly be the first person to have made this Golden Rule as we have this quote from him in the Buddhist scriptures:

"Now if I were to take the life of another – of one who wishes to live, who does not wish to die, who desires happiness and is averse to suffering – that would not be pleasing and agreeable to the other either. ***What is displeasing and disagreeable to me is displeasing and disagreeable to***

the other too. How can I inflict upon another what is displeasing and disagreeable to me? *Having reflected thus, he himself abstains from the destruction of life, exhorts others to abstain from the destruction of life, and speaks in praise of abstinence from the destruction of life."* Samyutta Nikaya 55.7

See especially the part in bold, which is almost the exact words of Rabbi Hillel of the Talmudic era around 50 B.C. or Jesus around the year 30 A.D.

The Golden Rule is excellent moral advice, but, the Buddha's teachings go a step further with, *"purify your mind."* Many can not see the good in helping others or in resisting the temptation to exploit others when the opportunity comes. This is because they have not purified their minds. By purifying our minds of the defilements from seeing clearly, we find that we *want* to avoid the evil and cultivate the good. We see that it is for our benefit and the benefit of all to cultivate the good. If we only have the belief that doing good and avoiding evil is the way it should be, we will falter frequently. We must experience the benefits and fruits of the practice by purifying our minds.

The Triple Gem:

1. Buddha
2. Dhamma
3. Sangha

Buddhists take "refuge" in the Triple Gem of Buddha, Dhamma, and Sangha. It is called "Gem" because of their immense value. Refuge simply means taking comfort in the Triple Gem to assist you on the Path. It is something that "keeps us going" by giving us support and encouragement.

The first part of the Triple Gem is Buddha. This refers to the historical Buddha in our time who lived about 2,600 years ago. It also refers to the Buddha inside all of us, which includes Buddha-nature, our capacity for enlightenment, and the basic goodness in all people.

Taking refuge in Buddha should not be misunderstood as worship. The Buddha was an enlightened one who is worthy of the highest respect, but this does not necessarily mean worship, especially in the typical use of God-worship. At many Buddhist temples Buddhists can be seen bowing and making prostrations to Buddha statues. This is out of respect and not the same type of worship that is done in other religions to a higher being. In many Asian countries people greet each other with bows. They are not worshiping each other, just showing respect, in the same way people shake hands to greet.

A detailed explanation of Buddhism's concept of theology is below in the section on "Understanding the Middle Way."

The Dhamma refers to all of the teachings of the Buddha. This gives us comfort and solace as

we learn the Dhamma and its wonderful and time-less message. Even the Buddha had refuge to go to. For him, it is the Dhamma. After enlightenment the Buddha said, *"Let me then honor and respect and dwell in dependence on this very Dhamma to which I have fully awakened."* Anguttara Nikaya 4.21

Sangha originally referred to the community of monks and nuns, but gradually became known as the entire Buddhist community of monastics and lay people. In North America and Europe there are hundreds of thousands of people who practice Buddha-Dhamma and read Dhamma books, but do not belong to any Buddhist community. This is a difficult way to practice as it is easy to think you may be the only one in your State or country who practices Buddha-Dhamma. You may become sluggish in your meditation and eventually stop practicing altogether. But when you have the support of other like-minded individuals in a sangha, you stay motivated and on-course.

Understanding the Middle Way

The Buddha's teachings and the Eightfold Path are called "Middle Way." This is a middle way position between asceticism and self-indulgence. Put in other words, it is the middle way between hedonism (seeking pleasures) and the denial of pleasures. It avoids the extremes. Does this middle way agree to logic in other areas of life? This section will look at a few important issues, including the Buddhist position on God and theology.

EXTREME	MIDDLE WAY	EXTREME
Agnostic	Moderation	Ascetic-fanatic
Determinism	Dependent Origination	Free-will
Socialism	Mixed-economy	Capitalism
Atheism	Buddha-nature	Theism

The above table demonstrates the extremes and the middle way position. Numerous other examples could be placed here to show the strength of the middle way, but in the interest of brevity just a few important concepts are discussed. Dependent Origination, listed in this table will be discussed in the next chapter.

Middle Way

The Buddha avoided the extremes of agnosticism (complete skeptic or self indulgence) and asceticism (fanatic or self-mortification). Buddha tried both and received no inner peace, no wisdom of enlightenment. He broke the rule of the ascetics one day and ate and bathed, later obtaining enlightenment. Scientists have shown that the mind needs nourishment to be alert, not too much and not too little. In this middle way that the Buddha practiced, the Buddha achieved the full enlightenment at dawn. Medical doctors and scientists have also found evidence that the mind is most alert at dawn. (Chopra, 1991) The Buddha attained enlightenment at dawn. The

doctors have found that food is best metabolized in the morning and weakest in the evenings. (Chopra, 1993) It is interesting to note that in the orthodox version of Buddhism (Theravada), the monks and nuns consume all of their food in the morning hours before noon. This recommendation by the Buddha on the time of eating as well as the amount (very moderate) is in agreement with the findings of modern science.

The Buddha left the ascetic practice after remembering something he heard earlier about strings on an instrument not being too tight or too loose, otherwise the instrument will not play in tune. He later used this simile with one of his monks who was too extreme on ascetic practices. After explaining the music instrument strings simile to this monk who used to play the lute, he then said, *"Similarly, if energy is applied too forcefully it will lead to restlessness, and if energy is too lax it will lead to lassitude. Therefore, keep your energy in balance, penetrate to a balance of the spiritual faculties, and there seize your object."* Anguttara Nikaya 6.55

Mixed-Economy

An example of this middle way in the political world can be seen in political economy. For most of the twentieth century the nations of the world struggled between a very extreme capitalism and a very extreme socialism. Government "hands-off" capitalism produced sweat shops, poor working conditions, and other problems. The other extreme of socialism produced few incentives, little economic growth, and poor living conditions in general for the masses. The balanced middle way approach proved successful by the end of the twentieth century as the former Soviet Union collapsed and the economic super powers of the world all practiced the middle way, a mixed economy of not pure capitalism and not pure socialism (Japan, the U.S., and Germany).

The Buddha can be seen as the fore-runner of this middle way economic approach. The Buddha, unlike the common perception of other religious leaders, was not anti-rich. He had a very balanced approach. The Buddha said that workers should be given adequate wages, safe working conditions, and other basic benefits. The capitalist was to be free to invest and make an honest living and business. He advised lay people to spend one-fourth of their income on daily expenses, invest half, and keep one-fourth for an emergency. According to the Buddha, one of the greatest happinesses lay persons should strive for is to be free of debts.

"The wise and virtuous shine like a blazing fire. He who acquires his wealth in harmless ways like to a bee that honey gathers, riches mount up for him like ant hill's rapid growth. With wealth acquired this way, a layman fit for household life, in portions four divides his wealth: thus will he friendship win. One portion for his wants he uses, two portions on his business spends, the fourth for times of need he keeps." Digha Nikaya 31, Sigalovada Sutta

The Buddha and his Sangha, also benefited from the generosity of wealthy followers. Anathapindika was a wealthy businessman during the time of the Buddha. He wanted to buy a nice piece of land and donate it to the Sangha. The prince would not sell the land. Finally after some persuading, Anathapindika was able to buy it by placing about 18 million gold coins all over the land, each coin touching another gold coin. Then Anathapindika had buildings and

meditation halls built on the land for the Buddha and the Sangha. (Vinaya, Cullavagga 6.4)

A layman once asked the Buddha why the Buddha and his monks and nuns received alms when there were people who were poor and hungry. Although, there may always be poor and hungry people and compassion and generosity must be given to them, the Buddha was also pragmatic and realized that life must go on. He responded, *"I recollect ninety-one aeons back, headman, but I do not recall any family that has ever been destroyed merely by offering cooked almsfood. Rather, whatever families there are that are rich, with much wealth and property, with abundant gold and silver, with abundant possessions and means of subsistence, with abundant wealth and grain, they have become so from giving, from truthfulness, and from self-control."*
Samyutta Nikaya 42.9

The Buddha accepted the rich and did not condemn the wealthy, but cautioned that they must still be generous. *"Therein, headman, the one enjoying sensual pleasures who seeks wealth lawfully, without violence, and makes himself happy and pleased, and shares it and does meritorious deeds, and who uses that wealth without being tied to it, uninfatuated with it, not blindly absorbed in it, . . . may be praised."* Samyutta Nikaya 42.12

The Buddha can also be seen as a fore-runner of the concern for the plight of the poor and the inequities in the distribution of wealth and income. The Buddha said that most immorality is caused by poverty. He said that economic conditions should be improved to reduce the incidence of immorality in a society.

Modern social science research has backed up this theory and suggestion of the Buddha. While crime rates and immorality certainly runs across all economic classes, there are a far greater number of crimes among the lowest classes of virtually all societies. Some find it necessary to steal or cheat in other ways to put food on the table for themselves or their families. In all nations, but especially the poorer ones, some young women find it necessary to become prostitutes to provide income for their families or just for their own subsistence.

The Buddha wanted the conditions to be changed and was far less concerned with punishment techniques. By improving the conditions, you make a society that is less likely to spawn immorality and crimes.

Social science research has again backed up the proposal by the Buddha of more emphasis on conditions than punishments. In countries that have harsh penalties for immorality and crimes, the crime rate is very high. In countries that have better economic conditions, treatment programs, and less emphasis on punishment, the crime rates are lower. Even within a country, such as the United States, where each State has its own criminal justice system, you find that the States that have the harshest penalties, including the death penalty, also have the highest crime rates, including murder.

Buddha-nature

On the range of philosophies from atheism through all of the different forms of theism I have

found a middle way approach applicable here. On this topic it is important for me to mention that this is my own personal opinion or realization in regard to theism and the Buddha's teachings.

Traditionally in most Dhamma books Buddhism in general has often been described as atheistic. But this does not state the whole picture on this issue for many reasons. The Buddha was not so much atheistic as he was opposed to discussing metaphysical questions in general. The Buddha described his teachings using the analogy of a physician. The doctor who is curing someone does not care what family the patient came from or other unnecessary questions. The doctor is interested in how he can heal the patient and what he can do to heal the patient. The Buddha described his Eightfold Path as the cure to our suffering and wished his teachings to be centered on that Path and not on metaphysical issues.

Nevertheless, people are very interested in these metaphysical issues and need answers to satisfy their intellect and minds. In addition, some teachers have said that it is a matter of translation and interpretation. For example, Bhante Punnaji, has stated that the Buddha was quite clear on these issues. Bhante Punnaji states that the teachings are clear that it is our mind that creates the world, thus, there is no creator, except for what we mentally wish to create. Using Buddhist middle way principles and writings and my own personal practice I have found a middle way position in the Buddha's teachings in regard to theism. The major types of theism are:

atheism- the belief that there is no God or gods of any shape, kind, or form, or concept
monotheism- the belief in one all-powerful personal-God (such as Jehovah, the Trinity, or Allah)
pantheism - the belief in a concept of God as all-encompassing, such as all of nature or all of creation, including the universe (the mystical traditions)
polytheism - the belief in numerous gods and spirits, sometimes with an all-powerful ruler of the other gods (such as in Hinduism and traditional shamanistic religions)

Buddhists around the world tend to be atheistic, pantheistic, polytheistic, and in some cases monotheistic.

Some Buddhists tend to be atheistic because of the measurable silence of the Buddha on such issues. Also, the Buddha was quite obviously opposed to a concept of an all-powerful personal-God creator. Personal-God means the idea that there is an all powerful God who has a physical body, with features like us, for example, a beard, nose, mouth, hands, feet, and other organs. The Buddha rejected the idea of a first beginning or creation or that there is any creator. From this we can conclude that there is no personal God creator who creates a favorite species in his image. In most cultures, God is defined in these personal terms, so atheist can be seen as an easy fit for Buddhism.

Nibbana is often referred to in terms of the analogy of a divine ocean with each person entering as a drop, entering this divine ocean. No words can adequately describe nibbana since it is through the enlightenment experience that one experiences nibbana. However, because of that "near" definition of nibbana in those terms, pantheism can seem appropriate to Buddhism. The mystical religions of the world (Kabbalists, Sufis, Gnostics, etc.) are pantheistic.

Polytheism can best be described for the type of Buddhism many uneducated Buddhists practice. Unable and / or unwilling to grasp the intellectual side to Buddhism, the uneducated Buddhists find themselves worshiping the Buddha and the higher beings in heavenly realms (angels or impermanent gods).

Others still have combined their Buddhist concepts with other religions to create a monotheistic God concept in general. Or the Buddha is sometimes seen as a person who became divine by being enlightened.

Which one is correct? In keeping with the Buddha's tolerance (even to the point of allowing his followers to belong to more than one religion) I would say that all of the above are correct. There are many Buddhist terms which clearly point to Absolutes and Absolute Truth, such as kamma, nibbana, and buddha-nature. Kamma and nibbana will be discussed further in the next chapter. Buddha-nature is another absolute which is in every being. It is a capacity for enlightenment. The Buddha's teachings describe it as something we already have, the enlightenment experience just being our realization to the universal goodness already within. The concepts of kamma, nibbana, and buddha-nature all have elements or adjectives in them which are also used to describe theistic views. This includes the justice nature of kamma, the all-powerful and absolute nature of nibbana and buddha-nature.

However, on the other hand, we do know from philosophical logic and science that there can be no such thing as an all-powerful-personal-God-creator (see subsequent chapters). Thus, a middle way position could be to blend the theistic views, but with the important notation of no personal-God.

By blending the theistic views together along with the non-theistic view of atheism you have a sort of middle way position of absolutes (such as kamma, nibbana, and buddha-nature) with a sense of divinity in the higher powers, recognizing that there are higher beings (angels or impermanent gods) and that the unknowable, perfect state of nibbana is something which could be best described in at least pantheistic terms.

Buddhism is also sometimes described as non-theistic, but humanistic. Secular humanism is centered toward humans and the needs and welfare of humans. Buddhism is sometimes seen as a secular humanist philosophy. This is because of the emphasis on personal salvation. That is, a person obtains insights and enlightenment from his own striving and effort. The ultimate enlightenment experience is by yourself and not through the calling upon of divine forces above.

The Buddha said, "*You are your only master. Who else? Subdue yourself, and discover your master*." (Dh., chapter 12) At first many westerners who come to Buddhism find it amazing that there could be a religion without a belief in a personal-God figure. This is because we were raised into cultures where this God concept was very important. Other people, who are not raised in this type of culture find it equally strange that people would follow a belief system that requires continual praising and repetitious prayer to a master. The relationship is called a "master - servant" relationship with fear as its guiding force. When we step out of our cultural filters, we can see the point that some of our core beliefs we were raised into can also seem

quite strange.

In summary, Buddhism can have a close fit to all the types of theism and also to secular humanism:

Atheism - There is no personal-God in Buddhism.
Monotheism - The Buddha was a great teacher who is to be revered or even worshiped in appreciation for his teachings.
Pantheism - Nibbana's nearest description.
Polytheism - There are numerous deities (angels) in heavenly realms.
Secular Humanism - Enlightenment is achieved through individual effort.

Conclusion

This balanced middle way can be seen in the real world in innumerable other examples. When the extremes are analyzed you can see the error of those methods. The middle way comes out like the Goldilocks nursery rhyme with the famous "just right" saying working all the time. Extremist views and practices tend to be dogmatic, totalitarian, authoritarian, unfair, and intolerant. Middle way views and practices tend to be characterized by the words: fair, compromising, tolerant, and peaceful.

4

The 12 Parts of Dependent Origination and the Three Causes of Kamma

Dependent Origination

The balanced "middle way" approach of the Buddha's teachings has proven itself in other aspects of life as well. For example, the Buddha's Dependent Origination, which is a 12 part cyclical process of arising, decay, death, and rebirth of all things is a "middle way" position between the extremes of "free-will" and "determinism." Western philosophy has been struggling between these two extremes, the reason being because both free-will and determinism are partially correct and partially incorrect. The Buddha's Dependent Origination takes features of both and thus, correctly explains things. There is will or volition and there are conditions, but all without a "first cause or first event."

According to Dependent Origination everything is relative, conditioned, and inter-dependent. A simple formula that helps define Dependent Origination is; *when this is, that is, this arising, that arises, when this is not, that is not, this ceasing, that ceasing.*

The twelve parts to Dependent Origination are: through ignorance conditional volitional or willful actions or kamma formations take place. Through willful actions there is conditioned consciousness, then conditioned mental and physical phenomena, then the six senses (five physical senses and the mind), then conditioned contact, then conditioned sensation, then conditioned desire, then conditioned attachment, then the process of becoming, conditioned birth, then decay, death, sorrow, pain, etc., and then the process starts again.

The free-will theory maintains that one's self is the sole explanation for phenomena. Each individual chooses his or her actions and there are no outside forces. The free-will explanation places permanence and all authority to the self.

The determinism theory is the direct opposite which states that there is no will in anyone and each individual performs actions much like a programmed robot. Each person's life is pre-determined by environmental and genetic factors which no self or soul has any control over. In determinism theory all of our behaviors can be predicted. Just as a computer will produce a definite outcome with specific data entered, so too will a human react with the same data (life experiences, etc.) according to determinism.

Both extremes provide good points and are convincing. This is because both are partially correct. The natural and social sciences have demonstrated quite conclusively that we can be very deterministic. For example, people who have gone through childhood traumas or various

other similar life events tend to have the same consequences to their personalities, positive and / or negative. Twin studies have shown how identical twins sometimes have the same behaviors even when raised separately, pointing to genetic deterministic theories.

Other studies have shown that twins sometimes have completely different personalities and behaviors even when raised together. When identical twins are raised together they are basically (at least as children) receiving the same diet and care and have the same genetic code. Yet studies have found their behaviors and interests completely different.

The Buddhist commentaries state that Dependent Origination includes the arising of effects in dependence upon a conjunction of conditions. This suggests that no single cause can produce an effect, nor does one effect arise from a given cause. There is always a collection of conditions giving rise to a collection of effects. (Abhidhammattha Sangaha) Natural and social scientists have always looked to multiple causes as rarely does any effect result mostly from one cause. They use control groups and other techniques to isolate possible causes to at least narrow their theories down to fewer possible explanations. This is fully compatible to the principles of Dependent Origination.

The "missing link" which needs to be added to the deterministic theory is the thinking mind, the element of free-will and kamma formations. Kamma formations can be from a current or a past life, in fact the differences between many siblings, can probably best be explained as evidence for re-birth, past lives.

The German Born Buddhist nun, Ayya Khema, describes the interplay of free-will and determinism as follows:

"One has to imagine a dog tied to a leash. This leash is our old kamma. The dog can move as far as the leash stretches. If he does only good things in his domain, then the leash gets longer and longer; more and more possibilities of doing good or evil come about." (Khema, 2001)

The above description by Ayya Khema teaches us that we have the free-will to make choices, but we are also conditioned or determined by our past choices and environment. By making more and more good choices, we can open up our opportunities and become less deterministic.

The Three Causes of Kamma

According to the Buddha, we are all born with essentially a good nature. We are not born into or about sin. In fact there is no "sin" in Buddhism. People engage in devious or immoral behavior because of one or more of the following:

1. Attachment or greed
2. Aversion or hatred
3. Delusion or ignorance

This is another way of describing the four noble truths; that all wrongdoing or what some people might call “sin” or what Buddhism would call suffering, is all rooted to either attachment, aversion, or ignorance. When we have attachment or greed we suffer because of any immorality that might be with it or because we miss whatever it is we are attached to when it is gone. These three things are the causes of negative kamma.

Attachment is a very powerful drive and can become like an addiction. Imagine a very pleasurable experience or belonging. Watch how you feel when you imagine it gone. This can apply to people too. We can become too attached even to loved ones to the point that we try to control them in a possessive way. To avoid too much attachment we must be willing to let go and not to cling to things, places, or people. This does not mean that we can not be in loving caring relationships, just that we need to be careful to keep them from becoming controlling or possessive relationships.

We all have seen the stories in books and movies or maybe we know someone personally who is quite rich in wealth and income and becomes pretty greedy. Money and the pursuit of money mean more to that person than anything. They ignore valuable relationships with others and the community so that they can continue chasing after more money. Not all rich people act this way. But the ones that do act that way are very miserable people. They are not as miserable to others as they are to themselves. They sometimes deny themselves basic things out of a frugalness gone mad and they constantly worry about losing their possessions and money.

In a previous edition to *The Guinness Book of Records*, it was reported that the greatest miser (cheap-skate) was this woman who lived in the 1930’s who had a net worth of about $30 million (at least a billion in today’s value of money). She lived in a small run-down house and ate cold oatmeal cereal everyday. It was cold because she did not want to pay the utilities to heat it. Her son was very sick and had his leg amputated because of the delays she caused in looking for a *free clinic*.

Others who have become successful in wealth and income that do not get caught in the trap of greed and attachment, know when enough is enough. They take care of their financial affairs by placing them in the hands of trusted advisors and employees and use their free time to focus on charities, their family, and their spirituality.

Letting go also does not mean that we need to give up all of our possessions including money. We simply need to exercise caution so that we do not become too attached to our possessions and money. We can do this by not making our possessions, our money, and our incomes the principal aims of our life.

Aversion or hatred stirs up all kinds of mind agitation which causes suffering or leads to something else which some might call sin. Hatred can lead to all kinds of bad acts or even criminal acts. Most or perhaps all wars could be said to be rooted to hate. Sometimes wars break out over a dispute over land, which is a form of attachment and greed. Reasonable solutions could most likely be met through nonviolent means if there were no attachment or greed. Often it is the escalating hatred between the leaders of the countries which causes the outbreak of war. The Buddha was opposed to war and even went to the battlefield on one

occasion to stop a war. In the Dhammapada, the Buddha stated:

"*It is better to conquer yourself than to win a thousand battles.*" (Dh., chapter 8) In another famous verse the Buddha said: "*Hate never ceases by hatred, only love dispels hate. This is an ancient and timeless law.*" (Dh., chapter 1)

How timeless this teaching really is. Still to this day we see leaders engaging in war when there could have been more peaceful options. Besides hatred, there is often ego, or the attachment to ego, as a leading cause for the outbreak of war. Sometimes there is a leader with an attachment to ego that is so large, that they desire to rule the world. Many times the speech and rhetoric are just a lot of hot air with no real military might to carry on such an invasion. Inevitably another leader, fearing that this person may have more clout on the world scene, starts calling the other leader, "evil" and eventually attacks his country with little justification.

Or some people do all kinds of wrong or bad things simply because they are ignorant, for example, they make some mistakes because they do not have enough knowledge to do better. The knowledge does not necessarily come from school, but also could be a lack of knowledge that should have been taught at home by immediate family and extended family.

No one is inherently "evil." Even the most hardened criminals are not "evil." They were born with a basically good nature like us. Through attachment, aversion, or ignorance mistakes are sometimes made. We must also remember that people who are determined to be "criminals" are set by society and its rules. We live according to man's law that is the rule of law according to law books, made by humans, as opposed to nature's law. For example, during one period in history a certain offense may be illegal and during another period the same offense may be perfectly legal. We must have compassion to all beings including the people under the custody of justice departments around the world.

During the time of the Buddha there was a murderer by the name of Anguilama who became a Buddhist and attained enlightenment. As a result of his bad kamma, he still had to suffer the effects of his actions, but nevertheless, was able to attain complete enlightenment. For this reason and also because of the first precept against killing, most Buddhists are opposed to the death penalty, even for the most heinous crimes.

☯

We need to let go so that we will not have too much attachment to things, people, and places, but also to ideas or ideologies. For example, we need to let go of ideas about "good" and "evil" and avoid judging people. We do this by realizing that there is good and evil in everything. This has been illustrated very nicely in the ancient Eastern philosophy of Daoism with the yin-yang symbol. One side of the "whole" is white and the other side is black, but they flow together and on each side is a smaller circle or amount of its opposite. This teaches us to move beyond the dualistic thinking that everything is either black or white, good or bad.

Some people ask, "does this mean that I can not enjoy certain activities, because that would be attachment?" The answer is no, anyone can still enjoy wholesome activities, the Buddha's teachings are not to make us into all emotion-less zombies, as is sometimes the misconception. The enlightened person still enjoys many things, including the company of people, the enlightened person simply does not cry or miss the enjoyment when it is gone. The enlightened person does not seek pleasure and enjoyment all the time, like that of an addict, the person simply has mindfulness and awareness of whatever is happening, be it pleasure or displeasure, all without attachment or aversion.

5

The 31 Planes of Existence

The Planes of Existence and Re-birth

1. Purgatory (hells, impermanent, not eternal)
2. Asuras (jealous beings)
3. Ghosts
4. Animals
5. Humans
6. Higher Beings (the six planes within sense world, consisting of angels or impermanent gods)

The above lists a summary of the Buddha's cosmology. All are closely interdependent as beings progress through the various realms of existence.

In addition to the six major levels of the planes of existence listed above, there are 16 planes of heavenly beings outside the sense world (the world of Form) and another 4 planes of heavenly beings in the Formless world (without body) for a total of 31 planes of existence (you can see the complete list of all 31 in chapter 20). In the planes of existence we can see our close connection to animals. This is from the re-birth process and the fact that animals, like humans suffer from emotions, selfish cravings, and other pleasant and unpleasant sensations. Darwin's theory of evolution is completely compatible with Buddhism.

For some people the cosmology seems too traditional or foreign to accept. Again, as the Buddha stated, one need not accept anything as true until one sees the truth for oneself. Another way of seeing the planes of existence is in the sense of a state of consciousness, rather than a "physical" place. For example, if we are full of anger and hatred, then we are in hell. If you are full of peace and contentment and happy, then you are in a heavenly plane of existence.

This is illustrated in the famous zen story that goes something like this:

A samurai went to a zen master and asked, "show me heaven and show me hell!" The zen master remained silent. The samurai asked again, this time shouting, "SHOW ME HEAVEN AND SHOW ME HELL!!" Again, the zen master remained silent. The samurai became very angry at the master's silence. This time the samurai pulled out his sword and shouted again, "SHOW ME HEAVEN AND SHOW ME HELL!!!" The zen master responded, "this is hell." The samurai immediately understood that hell was this anger that was inside him. The samurai put his hands together and bowed to the master. The master responded, "this is heaven" (the peaceful state).

This idea of seeing the planes of existence as a mental state, such as between anger and peace

has some support from the following quote from the Buddha:

"When the average ignorant person makes an assertion that there is a Hell under the ocean (or other freezing or burning, fire ridden place), he is making a statement that is false and without basis. The word 'hell' is a term for painful bodily sensations." Samyutta Nikaya 36.4

There is more evidence for this in the definition of Mara. The exact definition/translation of Mara is death. In the suttas, it is used to describe a being that is like Satan or a devil in the Buddhist cosmology. He actually resides in a heavenly, deva world, but due to ego and thirst for more followers, he attempts to prevent people from attaining enlightenment. Many Buddhists believe that Mara is an actual being while others contend that it is really just a personification of negative states of mind. Mara's three offspring are named *Lobha*, *Dosa* and *Moha*, meaning Greed, Hatred and Delusion. The definitions/translations of Mara's children suggest that it is negative states of mind, rather than physical beings. According to Ven. Dhammika, this interpretation is further supported by the fact that Buddhism sees **evil** as thoughts, speech and action motivated by ignorance. (Dhammika, 2007)

In one discourse, a monk asks the Buddha, *"Mara, Mara; in what way, venerable sir, might Mara be? The Buddha responds, When there is form, there might be Mara, or the killer, or the one who is killed. Therefore, see form as Mara, see it as the killer, see it as the one who is killed. See it as a disease, as a tumour, as a dart, as misery, as real misery. Those who see it thus see rightly."* Samyutta Nikaya 23.1

Other verses in the Buddhist scriptures make the 31 planes sound like very real places. As we will see in the next chapter, the Buddha talked about life on other planets.

Perhaps the "physical place" for the 31 planes of existence is on other planets. In the movie versions of *Star Trek* and the *Star Wars* trilogies, there were planets that were burning with fire, others that were freezing, and others where there was great peace and bliss. These movies are fiction, but we know from science that it is quite possible that there could be innumerable planets, thus, some with very harsh environments and others that may be more pleasant. We can see the 31 planes of existence as physical places as we get re-born to different planets based on our kamma, deeds, or spiritual attainments.

We can see the planes of existence as actual places in a cosmology of different dimensions, actual places as in other solar systems, or simply as states of mind. Whichever interpretation you choose, there is no wrong view as a Buddhist. In the end, when enlightenment is attained, you will see for yourself. The Buddha's way is about finding wisdom through your own efforts. No one else can save you, there are just some teachers and life lessons along the way that will send you in the right direction, but in the end it is your own effort and energy.

Re-birth (reincarnation, but not a permanent self that is why the term is more correctly, re-birth) is difficult for some people to accept. In science and in nature there are many examples of how life energies are transformed and proceed in cycles. There are the seasons which come and go. Consistently every 10,000 years there has been an ice age on this planet. Nature tends to act in cycles. Plants re-produce themselves with the coming and going of the seasons. All of the

circular movements in nature give some "evidence" of the circular teachings found in kamma and rebirth. Some people have trouble with the idea of changing forms in the process of re-birth. Water is a bunch of molecules of hydrogen and oxygen, just as we are a bunch of various molecules. Water can take the form of fluidity (water as we typically know it), a solid form in ice, and a gas form by the steam or vapor that it sometimes forms. It is the "same" water in its molecules, but in the different forms or bodies of liquid, solid, and gas.

There is another example of these changing forms, not just of molecules and physical formation as in water, but also in the animal kingdom. A butterfly is an example of a complete change in physical appearance from one form to another. The butterfly starts as an egg or cocoon. It then becomes a caterpillar, then a pupa, and finally a butterfly. It goes through four stages in a complete metamorphosis. It appears to be the same "being" but actually has a completely different form of existence and body at each stage. At one stage it is crawling on the ground and at another it is flying in the air. The human fetus, like other mammals goes through similar changes inside the mother's womb. It goes from embryo to a fetus with webbed hands and feet like a reptile. At early stages a tail can be seen on the human fetus which eventually enters the body to become the tail bone. These are examples of metamorphosis or drastic changes, with the "being" appearing to be the same person. Re-birth is no different.

Others argue against re-birth because they can not remember any of their past lives. Most of us can not remember anything that happened in our life before the age of two, thus, how could we be expected to remember something that happened three years or more before that? The re-birth process that the Buddha describes is not that of a permanent personality or soul and in some ways the next life can be considered "a completely different person." Karmic "energies" is what reincarnates. An analogy is that of a fire from a candle with the wax fueling it. It is the same fire as the flame burns the wax away and takes new wax for its fuel, or is it?

Re-birth provides people with a sense of "justice" in explaining why some are born with a certain degree of this or that or why some must suffer or live as animals and others have human form. There are many case stories of people who have re-called some incidents in past lives, some with astonishing authenticity to verifiable facts that could not have been known otherwise. The Buddha advised against speculating on the results of another's kamma, such as a handicap being the result of bad kamma (such as from a previous life). The Buddha did not approve of that for its obvious discrimination effects and because such speculation does not make one advance toward the goal. The Buddha taught compassion for all and could not accept the mistreatment of anyone, even animals. During the Buddha's time there was a dwarf who was also severely hunch-backed and had a great thirst for the Buddha's teachings, followed them and obtained enlightenment (Khuddaka Nikaya, Udana 7.5). The same could be said for many slaves and other out-castes of that era. (Mizuno, 1980)

The Buddha pointed-out a monk who was unattractive and short, but said that this monk was very wise and enlightened and *"further said this: Geese, herons, and peacocks, elephants, and spotted deer, all are frightened of the lion regardless of their bodies' size. In the same way among human beings the small one endowed with wisdom – he is the one that is truly great, not the fool with the well-built body."* Samyutta Nikaya 21.6

One should not speculate on another's kamma for these reasons and also because human birth is extremely rare. There are trillions and trillions more animals and insects than there are humans. Thus, by looking at merely the statistics involved there is a far greater chance at being re-born an animal or insect than a human. A cat, for example, should not be seen as a "bad" human in its past life. That cat was most definitely never human before. The same could be said for any human alive today. The likelihood that any human alive today was human before, by statistical analysis is virtually nil.

1,750,000,000,000,000,000
7,000,000,000

The number on the top line is the approximate number of insects on earth (One quintillion, 750 quadrillion). The
bottom number is the approximate number of humans (7 billion). There are about 250 million insects for every human on earth. This does not even take into account the number of other mammals, birds, and reptiles on earth or the fish and other animals of the seas. The number would be considerably higher, perhaps ten times more or greater. There are also more humans alive today than have ever lived before.

The Buddha considered the human life to be very precious, because it is an opportunity for living a spiritual path. He likened the possibility of being re-born human again (if we waste this life) to a story of a blind sea turtle that comes up for air once every 100 years. The likelihood that the sea turtle puts his head through a circular hoop, positioned somewhere in the oceans, is the likelihood we have to being re-born as a human. (Samyutta Nikaya 56.47) Our statistical analysis above shows that this statement of the Buddha makes logical sense.

In one discourse the Buddha compares the soil that he has taken up under his fingernail to all the soil on earth and then says, *"So too, bhikkhus, those beings who are reborn among human beings are few. But those beings are more numerous who are reborn elsewhere than among human beings. Therefore, bhikkhus, you should train yourselves thus: we will dwell diligently. Thus should you train yourselves."* Samyutta Nikaya 20.2

In Samyutta Nikaya 56.102-131, the Buddha explains that it is difficult to attain rebirth to the human or deva realms. The Buddha states that *"those being are much more numerous, who when they pass away, are reborn in the animal realm, the domain of ghosts, in hell."* It is difficult to attain rebirth to the human world or in the deva realms and thus, should not be wasted.

It is okay that some do not accept re-birth easily, the Buddha himself advised people from accepting anything as completely true until you actually experience it. The Buddha advised people not to put blind faith in scriptures, gods, or teachers. Eventually in the practice of vipassana we will see the arising and passing away and re-birth (of the five aggregates for example) in each moment and even "sub-moment." When we see the arising and passing away and re-birth while we are still alive then we realize that the same must be true when we are no longer alive in this life.

Kamma

Kamma (karma in Sanskrit) is simply cause and effect. One thing happens and produces an outcome. This is the same in science. In the laboratory or outside, one thing causes another. Or sometimes multiple factors cause an outcome or outcomes. In a laboratory you can add certain chemicals to others and produce a product that is highly different from the factors which were introduced.

Kamma involves cause and effect, but it is important to note that the Buddha always stated that kamma is not a single cause phenomena. Every event can have multiple causes. For example, a person may catch a cold. This does not necessarily mean that it is because of kamma, from some bad deed performed earlier. There are multiple causes or reasons that may have contributed to the catching of a cold, including weather, accidental exposure to sick people, or some other reasons. This is also a perfect fit to modern science and scientific method. Scientists rarely try to explain a certain phenomena by explaining a one singular cause. Multiple factors are examined. There are five levels of cause and effect, including, the physical world, biological world, psychological world, kamma, and the Dhamma. Kamma is only one of the levels of cause and effect and does not explain everything.

This cause and effect phenomenon is no different from kamma. It orders and balances life the same way. Our karmic energies are subject to the choices we make. We do not need to speculate on an individual's kamma, as stated earlier, but we can look closely at our own lives. We have all made mistakes in life. Take a look at some of your choices you made in life. You do not need to wait to be re-born to experience your kamma. The results of kamma show their face rather quickly.

Perhaps you made a greedy choice at one time in your life. Maybe you tried to buy something for a very cheap price, hoping to save some money. You may have bought something of poor quality in a hope to save money for a gift for someone or for yourself. The product goes bad in a short time and there is little or no warranty. You are left to go out and buy the product you should have bought the first time. You experience kamma first hand by paying almost double for one product that was supposed to save you money.

There are numerous examples of mistakes we sometimes make. Especially when there seems to be some immorality present, the karmic effects take their toll. So many pleasurable experiences that have immorality with them end in large amounts of pain and suffering. Thus, you discover the effects of kamma for yourself and change your life accordingly.

There is a woman who emigrated to the U.S. from Vietnam and became a very successful business person. Her life was chronicled in the movie, *Heaven and Earth*. She had a very hard life, growing up during the start of the Vietnam war of 1965-1974. She was raped by soldiers during the war. She married a soldier from the U.S. and had many hardships with her marriage. Every time something bad would happen to her, either emotionally or physically, she just said to herself, *"it must be my kamma from a past life which must finish its course."* She did not dwell

on the bad things that were happening to her and used her Buddhist beliefs in kamma and re-birth to get her through those times. In the end, she became a successful and happy person.

Significance of the Buddhist Cosmology

One of the most striking things about the Buddhist cosmology is its compatibility to science and logic. If there were an everlasting, eternal heaven, would not everyone get tired of it?

Nibbana

Nibbana (Nirvana in Sanskrit) is beyond the planes of existence and can not be explained only experienced. The plane of Higher Beings can be what other religions call "heaven" consisting of angels. However, this is not a permanent state and angels become re-born to another plane of existence after a very long life of over one million years. Some Buddhist texts and books actually call the angels "deities" but they are not really gods in the Western use of the term since they are in a temporary state facing death and re-birth just like the other planes of existence.

To be re-born into this plane of Higher Beings one must lead a good and moral life. According to Buddha and Buddhism any one from any religion can reach this heavenly plane.

The only permanent extinction of suffering is in the state of nibbana which can be achieved during our very own life. Nibbana is realized and understood only in the deepest Insights of enlightenment. The logic of nibbana, found in the Buddha's teachings is that it is beyond all concepts of duality. For example, in most religions the goal is heaven where beings live in complete happiness, full of pleasures, a sort of paradise. But from philosophical logic we know that
there can be no "good" without a concept of "bad." The statement that "Johnny is a good boy" could not exist unless there is some comparison to what "bad" is. There can be no concept of "pleasure" unless there is "displeasure." No "happiness" unless there is "unhappiness." In the Buddha's planes of existence there is heaven, but it is a temporary state and not a permanent one. The goal in the Buddha's teachings is nibbana, which is beyond all concepts, language, and duality.

I remember hearing a story that illustrates this point from a rabbi in Israel:

There was this guy who died and went to this beautiful place of lush mountains, waterfalls, and flowers. There were servants everywhere who gave you all the delicious foods you could ever want. It was like paradise. Finally one day the man said, "okay, I'm tired of heaven now, can you take me to hell so I can see what that is like?" The servants told him, "we can not take you to hell, you are already there!"

I think that most cultures have a different variation to this story, but the point is the same, heaven and hell are within you, and any pleasurable experience will become hell eventually.

The Buddha was the first person in known history to recognize this important truth about the

impermanence of even the most wonderful heavenly experiences:

"*The rain could turn to gold and still your thirst would not be slaked. Desire is unquenchable or it ends in tears, even in heaven*." (Dh., chapter 14)

Just imagine your most pleasurable experience. Or let us even stretch it into a whole day. Imagine your most pleasant
day in your life. Would you really want to live that day over and over for an eternity? Every heaven has hell in it and every hell has heaven in it. Everything passes, even pleasure.

In the Buddhist cosmology there are heavenly realms. We can see these as physical places or as states of mind. Either way, they are temporary. Deities in heaven (or angels) are re-born. Our pleasures fade.

To reach a true permanent state of happiness, we must go beyond the dualism of this world, beyond the dualism of even heaven and earth, to reach nibbana, enlightenment.

Aliens

Modern science has shown us how vast the known universe is, with nearly 100 named planets seen with high powered telescopes in space. Other solar systems have been seen, including those in varying stages. To say that we are alone in this universe as the only planet with life on it would be very foolish considering the scientific evidence of just how vast the universe is with so many stars (suns) and their own planets revolving around them.

The plane of existence known as the human realm translates from the Pali to English as "sharp or developed minds" capable of making moral and immoral action compared to other beings. (Abhidhammata Sangaha, a commentary/summary of the Abhidhamma written sometime between the 5^{th} – 11^{th} centuries A.D.) So this plane of existence can include alien being on other planets, in other solar systems.

The Buddhist cosmology talks of 10,000 world systems to say that there are innumerable solar systems and planets. Each world system has its own 31 planes of existence. The Buddhist cosmology has even taken into account the possibility of our solar system expiring or being destroyed. If a being is in one of the first 16 planes and the world system (solar system) is destroyed for whatever reason, then that being must be reborn into a plane of existence at number 17 or higher. If this being does not get reborn to plane 17 or higher, then that being is reborn in a different world system. That different world system would be an alien solar system many light years from us. The Buddha stated that "*the infinite world spheres are incalculable*" (KN, Buddhavamsa 1.64).

We know from science that planets and solar systems do go through various stages and do terminate at one point, such as when the sun uses up and finishes its energy. We also know that solar systems reconstitute and re-form and re-evolve after many billions of years. This is all

compatible and almost word for word how the Buddha described it in the Brahmajala Sutta, Digha Nikaya.

Heavens are open to all

Whereas some religions say that the only way to heaven is through their religion and through their prophet or messiah, Buddhism clearly states that the heavenly realms are open to all. Buddhism is known as a very peaceful and tolerant religion and this continues to the admission to the heavenly realms. One need only lead a good, moral, generous, and basically nice life to receive entrance to many of the heavenly planes.

"Another person has practiced the making of merit by giving as well as by moral discipline to a high degree; but he has not undertaken the making of merit by meditation. With the breakup of the body, after death, he will be reborn among humans in a favorable condition. Or he will be reborn in the company of the devas of the Four Great Kings."
Anguttara Nikaya 4.241-243

In the above discourse from the Buddha, we find the Buddha directly say that all that is necessary is a good person with a high degree of moral discipline will attain to a good rebirth, which can include rebirth to a heavenly realm. Meditation training of Buddhism and other religions which utilize meditation is not necessary, except for enlightenment, nibbana. One need not be a Buddhist for heaven.

The Bible and Qur'an are right

Another significance of the Buddhist cosmology is that it explains how other religions were created, especially the great monotheist religions of Judaism, Christianity, and Islam. The Pali Canon was memorized and compiled immediately after the Buddha's death - parinibbana in the year 483 B.C. The words were finally all written down in about the year 100 B.C. This is also about the same year that the earliest Hebrew bible has been dated to. The earliest Christian bible has been dated to 200 A.D.

The scriptures of these monotheist religions were written at about the same time as the Buddhist Pali Canon. In addition, the eastern world of India and China and other far east countries were a separate world from the western civilization that were bourn out of Israel, Rome, and Greece. *East is east and West is west and never the twain shall meet* as the saying goes, was especially true back then.

Yet in the Pali Canon we see gods proclaiming that they are the All-powerful, the Almighty God, the Creator of All. There is an eerie similarity to the claims of some of these gods and the God of the Hebrew bible, the Christian bible, and the Muslim Qur'an.

It appears that some of these gods did make contact with humans and in their ignorance and delusion did say that they were the Almighty God and the humans who had the powers through

prayer and/or meditation to see or hear them had no reason to believe the god was lying. So it is possible that whole religions and scriptures were developed based on the ignorance, delusion, and ego of some gods.

If we look at the Ten Commandments in the Old Testament, we see that the first commandment is that, *"I am your Lord, your God, you shall have no other gods besides me, for I am a jealous god."* In this commandment, the god of the Hebrew people, named Jehovah declares that his people are to have and worship no other gods. Jehovah never said that there are not other gods. He only said do not worship the others because he is a jealous god. The god of Israel has a name which is Jehovah. What is the name for? Names are used to differentiate oneself from others.

In the religion of Islam we hear that Mohammed was confused as to which religion to follow. So he went to a cave and meditated. This is not disputed; it is widely accepted by Muslims and non-Muslims that Mohammed meditated in a cave in search of truth. Then an angel appeared to him and gave him the revelations of God, known as Allah in Arabic. This is also common in the Buddhist cosmology reports. Sometimes a lesser god will admire and respect a higher god, believing that the higher one is the One and only Creator and Almighty. The lesser one then advocates for the other god, exclaiming him to be eternal and the Creator of the universe. This angel that appeared to Mohammed could be no other than a god who is under that delusion (from this Buddhist perspective).

One monk went to the Brahma world (heavenly deva realm) through the powers of his meditation and asked the devas a question for which they could not answer. They referred the monk to what they felt was *"the Great Brahma, the Conqueorer, the All-Seeing, the All-Powerful, the Lord, the Maker and Creator."* Then Brahma appeared and repeated these lofty titles given to him by the other gods in describing himself. But he could not answer the question of the monk and avoided the question without answering or admitting that he did not know. After being pressed for some answers, finally Brahma admits that he does not know, by saying, *"Monk, these devas believe there is nothing that Brahma does not see, there is nothing he does not know, there is nothing that he is unaware of. That is why I did not speak in front of them. Now, monk, you must go before the Buddha and put this question to him, and whatever answer he gives, accept it."* Digha Nikaya 11. 80, 83

Moses is said to have gone to the top of Mt. Sinai where he talked to God through the burning bush. This could have been a god or deva in the Buddhist terminology. When Moses descended from the mountain he is said to have been glowing. This is similar to what has been described by mystics who have also been secluded on mountain tops after emerging from deep states of meditation, such as jhana.

Abraham, considered by many to be the father of the three great monotheistic religions of the West of Judaism, Islam, and Christianity, may well have been a Hindu. His name written in Hebrew bears a striking resemblance to Brahma, the Hindu god and also the name of a Buddhist god (deva). The name Abraham is also similar to the Hindu term, Brahmin, for the highest caste. At the time of Abraham, the Jewish religion was not yet codified, for Moses had not delivered the Ten Commandments or the 613 laws yet. Abraham practiced animal sacrifices, which was the ritual common to the priestly Brahmin caste of Hinduism.

Even when Judaism historically began after the era of Moses, there was a sort of caste system that continues in some degree to this day. In Judaism, it is the Jews from the Levi tribe who are to be priests and in synagogues today, they have some elevated status. One must be born from a Levi to be a member of this tribe, with this elevated status (identical to the Brahmin caste in Hinduism). Below the Levi tribe members are the Jews from the other 11 tribes and then arguably below that would be the Gentiles who according to the Talmud do not follow the Ten Commandments or Laws of Moses in the Torah, but rather the Seven Laws of Noah. From this historical analysis, Abraham was most likely a Hindu, known as Brahmanism at that time. From a Buddhist perspective, Abraham could have been following the commands of the god Brahma.

Thus, we find that all religions and their scriptures are true in the sense that the events really did happen, excluding the mythological tales such as creation in six days, separation of humans and animals, only one flood, Tower of Babel, etc. Not only are most of the historical events true, but even some of the communications between God, Allah, angels and humans. The communications were just between confused gods of the various planes of existence.

In addition we see many similarities with the cosmologies of other religions, including the hell realms, ghosts, and other realms which could be considered the same or similar to purgatory. The difference in the Buddhist cosmology is that all realms are temporary and impermanent and not eternal as some religions profess.

Do we really want to believe that a being enters an eternal hell forever and ever? What about remorse? What about compassion? What about learning and rehabilitation? Would someone who simply rejects a certain prophet and is otherwise good suffer the same fate as Adolph Hitler, forever and ever?

The Buddhist cosmology is fitting with science, logic, compatible with life on other planets, tolerant and accepting to members of other religions, and makes us understand the origins of other religions too.

6

The 10,000 World Systems; Buddha and Science

The Buddha taught that there are innumerable beings in the universe. The plane of humans includes any intelligent species on any planet capable of Insight. One of the current theories among UFO enthusiasts is that the government is covering up evidence of life on other planets due to its destruction effect to nearly all religions. The "discovery" that there is life on other planets has no detrimental effect to the Buddha's teachings.

For thousands of years, perhaps from the beginning of the human species and in the case of some people even continuing through today, humans did not believe that there was any life on other planets. The planet Earth was believed to be the center of the universe. God, gods, or other supernatural beings were credited with the creation of life on Earth alone. No mention was ever made to life on other planets in the secular or the religious writings of humankind.

It was believed that Earth was at the center with all of the stars and the Sun revolving around the Earth. The prevailing philosophy was this Earth-centered, human-centered idea. If the Earth were not the center of the universe, it was considered, then our planet would just be another planet and nothing special in relation to the universe.

Then came the Buddha and in his revolutionary way proclaimed that there are numerous other planets each with its own life forms. He said that these planets are great distances apart from each other. (Jayasuriya, 1963) (Majhima Nikaya 3.124) The Buddha said there are *"thousands of suns, thousands of moons, thousands of continents."* Anguttara Nikaya 1.227

The scientist-astronomer, Nicolaus Copernicus published in 1543 his theories in *On the revolution of heavenly bodies*. In this book Copernicus theorized that the sun and the stars do not revolve around Earth, but rather it is Earth, like the other planets, that revolve around the sun. Copernicus was criticized heavily, primarily by the religious authorities of the time in Europe since his theory rejected the Earth-centered, human-centered prevailing philosophy.

In 1609 Galileo, with the use of a telescope proved the theory of Copernicus. Thus, we find modern science on this issue "catching up" with the Buddha's teachings 2,137 years after the Buddha spoke of life on other planets. Modern astronomy would later prove that not only does the Earth and other planets revolve around the sun, but also that there are countless other suns, solar systems, and planets in the known universe. In fact, our sun (the one we see rising and setting each day) actually revolves around another star, light years from us. This incredible fact now known and proven by modern science demonstrates that we on Earth are just one planet in an extremely huge universe of planets, other suns, solar systems, and planets.

The Buddha described a 10,000 world systems, which was to say that there are literally an innumerable amount of solar systems. A world system was the description for a sun or star with several planets revolving around it. We now know that there are several solar systems through direct evidence with high powered space telescopes. Nearly one hundred planets have been identified in the known universe up to this point. The Buddha stated that "*the infinite world spheres are incalculable*" (KN, Buddhavamsa 1.64).

Through the use of these high powered telescopes, located in orbit, scientists have been able to come up with some ideas on the formation of our own solar system. Scientists have observed the formation of other solar systems with the telescopes. It appears that new planets form around a new star from debris in the universe. A current theory is that the origin of this debris is from the destruction of a previous solar system.

This would seem to suggest that solar systems are formed, go through their normal life course of about 10 to 50 billion years and then perish. The debris leftover eventually reconstitutes itself in a transformation and becomes a new solar system. This is one hundred percent compatible with the Buddha's teachings on no first beginning and the cycles of existence. The Buddha said that even world systems get destroyed, but that there is no end. There is no beginning and there is no end. Everything is just transformed in continuation with no death:

"He recalls to mind his various temporary states in days gone by – one birth, or two or three or four or five births, 10 or 20, 30 or 50, a 100 or a 1,000 or a 100,000 births, through many cycles of cosmic contraction and cosmic expansion . . . Now there comes a time, when sooner or later, after the lapse of a long, long period of contraction, this world-system passes away. And when this happens beings have mostly been re-born in the World of Radiance, and there they dwell made of mind, feeding on joy, radiating light from themselves, traversing the air, dwelling in glory; and thus they remain for a long, long period of time. Now there comes also a time, friends, when sooner or later, this universe begins to re-evolve by expansion." (The Buddha, Brahmajala Sutta, Digha Nikaya, Sutta Pitaka)

This quote from the Buddha is virtually exactly how modern scientists are describing the evolution and re-evolution of the universe.

In this huge universe to say that we are the only planet with any life on it, by the sheer size of the known universe appears to be not only ignorant, but also very foolish. Many people today believe that we have already been visited by alien forms of life. Erich Von Daniken in his books *In Search of The Gods*, describes evidence that ancient humans were visited by aliens and this is how many of the personal- God concepts arose. For example, he discovered some traditional societies who worship a personal-God and from best accounts have been doing so for many generations. The image that they have for their personal-God looks virtually identical to some sort of being in an astronaut type suit. (Von Daniken, 1989)

Regardless if we accept the theory that we have been visited by aliens already or not, it is quite clear that there is life on other planets. At the very least to remain in agreement with science we must accept that there is life on other planets and they are like us, unable to travel many light years due to the lack of technology available on their planets.

Consider the following facts about our known universe:

1. The nearest star to us, known as proxima centauri (star is a sun), is 4.22 light years away.
2. A light year is the distance light travels in one year.
3. Light travels (speed of light) at 186,000 miles per second (300,000 kilometers per second).
4. There are one sextillion stars in the known universe. That number looks like this: 1,000,000,000,000,000,000,000.
5. Our galaxy is approximately 100,000 light years from end-to-end.

If a space ship traveled at 100,000 miles per hour (161,000 kilometers per hour and much, much faster than any ship currently can do), it would take nearly 30,000 years to reach the nearest star. Most stars in our galaxy are about 2,500 light years away. At this speed it would take over 17 million years to reach most of the other stars.

Space-Time as Human Constructs

Time and space are relative and are human constructs, not Ultimate Reality. If we talk about a beginning, then what is before this beginning? If we talk about an end, then what is after that? If there is an end or edge to the universe then what is beyond that edge? Time is cyclical and a human construct. There can be no such thing as a creation story or an all powerful personal-God creator. The Buddha understood that there is Ultimate Truth and conventional truth. Our languages are limited and a part of conventional truth, that which helps us organize society and our lives, but it is not Ultimate Truth. The Buddha's teachings have not had to change or adapt to comply with modern scientific discoveries, such as biological evolution, theory of relativity, etc.

Albert Einstein's theory of relativity, with its famous equation: $E = mc^2$ reveals that matter and energy are inter-changeable forms of the same substance. Einstein explained that time and space are dependent upon the observer. Time and space were no longer seen as separate entities, all of which fits with the Buddha's teachings. The Buddha spoke of the emptiness of both subject and object or the self and the world, just as Einstein stated that mass and length have definite values only when an observer is specified. Neither exists independent of the other and both are inseparable aspects of a single, non-dual reality. (McFarlane, 2002)

The theory of relativity also makes the point that time and locality in space can not be regarded independent if the observer and object are moving fast relative to each other. Observers moving differently will experience different speeds of time even when using the same watches. A "Universal" time does not exist. The Buddha knew about this when he described the different planes of existence and the differences in time based on location and relativity. He said that 50 human years is one night and day to the devas (gods or angels) of the Four Great Kings. Their life span is about 500 years in their "time" which is about 9 million in human, earth years. In the deva plane of wielding power over others' creations, one day is 1,600 years and their lifespan is 16,000 years. In human, earth time this is about 9.2 billion years. (Anguttara Nikaya 3.71, Sutta Pitaka)

Parallel universes, other dimensions, and the Dhamma

A popular subject physicists have been looking into in recent years includes parallel universes and other dimensions. These parallel universes and dimensions are described as other realms which can include other life forms beyond our universe and other dimensions right here on earth. These ideas are part of superstring theories and M-theory. These theories of modern physics are one-hundred percent compatible with the Dhamma and the 31 planes of existence. The planes of existence include realms that are beyond our imagination in distance and realms that are right here on earth. The other dimensions include what are known as "invisible beings" in the Buddhist cosmology. They are invisible because they are in a different dimension.

Everything, including all of the dimensions are inter-connected. The Buddha said: *"As a net is made up of a series of ties, so everything in this world is connected by a series of ties. If anyone thinks that the mesh of a net is an independent, isolated thing, he is mistaken. It is called a net because it is made up of a series of interconnected meshes, and each mesh has its place and responsibility in relation to the other meshes."* (Gach, 2002) In this quote we can see the talk of dimensions and parallel universes with the emphasis on the meshes and its relation to *other* meshes. The Buddha also made it clear that there is no permanent self-essence in anything in the universe and that nothing is independent. Modern scientists have concurred with these ideas. The language might be a little different, but the concepts and observations are the same.

The zen master, D. T. Suzuki, described emptiness as follows, "*By emptiness of self-aspect or self-character, therefore, is meant that each particular object has no permanent and irreducible characteristics to be known as its own.*" Modern physicist, David Bohm, repeats almost the same thing in scientific language with, "*Quantum theory requires us to give up the idea that the electron, or any other object has, by itself, any intrinsic properties at all*." Einstein discussed space as follows, "*According to general relativity, the concept of space detached from any physical content does not exist.*" Compare these well learned people above to the words of Buddha, nearly 2,600 years ago: "*If there is only empty space, with no suns nor planets in it, then space loses its substantiality*." (McFarlane, 2002)

The Buddha was always referring to the teachings and the doctrines in a very circular fashion. The concepts of re-birth, time itself, and the twelve parts to Dependant Origination are all cyclical. In science and in nature we see how the natural world works on cyclical procedures. The Buddha spoke of *"beginningless time"* and how there is no beginning. The Buddha said that *"there is no first beginning, no first beginning is knowable."* Samyutta Nikaya 15.1-2

"Bhikkhus, this samsara is without discoverable beginning. A first point is not discerned of beings roaming and wandering on hindered by ignorance and fettered by craving. There comes a time, bhikkhus, when the great oceans dry up and evaporates and no longer exists, when the earth burns up and perishes and no longer exists, but still I say, there is no making an end of suffering for those beings roaming and wandering on hindered by ignorance and fettered by craving." Samyutta Nikaya 22.99

Numerous books have been written on the relationship and compatibility of the natural sciences to Buddhism. Fritjof Capra has written the classic best seller, *The Tao of Physics*, in which he specifically writes to the many parallels between the Buddha's teachings and modern physics, including, the unity of things, beyond opposites, relativity, and the dynamic universe. The Buddha also was talking about the inter-connection between mind and body thousands of years before famous medical doctors wrote best selling books saying the same things (such as Deepak Chopra, M.D. and Jack Weil, M.D.). A common phrase now is that *"modern science is catching up with the ancient teachings of Buddhism."*

"The mind and body are dependent on each other the way two sheaves stand up by leaning against each other."
Samyutta Nikaya 2.14

When the Buddha spoke about different periods of history, he referred to the periods in terms of tens of thousands of years and in terms of physical, scientific periods as being millions of years. Later the fields of geology and physical anthropology would confirm these time periods of our cultural and physical history. When other ideas were floating around about the earth being six thousand years old, the Buddha was talking about these periods of time in millions of years and that there are several other planetary systems.

"An aeon is long, bhikkhu, the Blessed One said. It is more than several hundred thousand years. Suppose, bhikkhu, there was a great stone mountain a yojana long, a yojana wide, and a yojana high, without holes or crevices, one solid mass of rock. At the end of every hundred years a man would stroke it once with a piece of Kasian (very soft) cloth. That great stone mountain might by this effort be worn away and eliminated but the aeon would still have not come to an end. So long is an aeon, bhikkhu." Samyutta Nikaya 15.5

The great translator of the Pali Canon, Dr. bhikkhu Bodhi, has estimated, based on the Buddha's teachings that an aeon in the Buddhist scriptures is approximately one billion years. The Buddha has described different periods of time based on aeons in the same way scientists describe the natural world in terms of billions of years in the evolution of this planet and solar system.

Science and physics are fully compatible with the principles of Buddhism. Many scientists have generated a strong interest in Buddhism. The subject of a talk when receiving the Nobel prize in physics by Sir C. V. Raman was the life of the Buddha. (Jayasuriya, 1963) Albert Einstein said of Buddhism: *"The religion of the future should transcend a personal God and avoid dogma and theology. Covering both natural and spiritual, it should be based on a religious sense arising from the experience of all things natural and spiritual as a meaningful unity. Buddhism answers this description . . . If ever there is any religion that would cope with modern scientific needs it would be Buddhism."* (Einstein, from his writings quoted in Zen Mountain Monastery newsletter, 1989; although, no direct quote has been located to confirm that he ever said this, it may be a paraphrase of other quotes from Einstein that point to no personal god, no self, and his appreciation for Buddhism.)

Science, Mathematics, and the idea of a Personal-God

As mentioned in previous chapters, scientific and logical analysis does not fit with the concept of a personal-God figure. This does not eliminate the entire concepts of theism necessarily, but does raise valid points against the theory of a personal-God figure. Personal-God refers to an all-powerful creator-God who creates the universe and produces or creates a species in his own image. This God figure allegedly has the features of this species, including hands, feet, beard, moustache, and other human organs.

As we have seen earlier, the Buddha's Four Noble Truths can be written as a mathematical expression and contains no logical contradictions. The same could not be said for the analysis of personal-creator-God theories. Let us first look at the underlying premises of a personal-God theory:

Premise #1 God is all powerful (omnipotent)
Premise #2 God is all-good and opposes evil (benevolent)
Premise #3 God is all-knowing (omniscient)
Premise #4 God is perfect
Premise #5 God is alive and has a person form (body)

Nearly all monotheists will agree with the above five premises defining their personal-God figure, which they worship. If we write some of the premises with other facts we know, we can find some logical contradictions:

God opposes evil, is all powerful, and knows that it exists (premises 1 to 3). Yet evil exists and is not eliminated by the personal-God.

God is perfect (premise 4) and God is alive (premise 5). Yet we know that anything that is alive is always changing. Anything that is alive can not be perfect, by definition, since it is changing all the time. Therefore, to remain in line with logic and science, God must either be dead or imperfect. Neither dead nor imperfect would be acceptable to a monotheist personal-God theory.

The above personal-God theories could be written as mathematical expressions and would be written something like:

$G = A$ (G = God, A = Alive, P = Perfect)
$G = P$
$A \neq P$

(An impossible or illogical equation because A must equal P, if G and A are the same and G and P are the same.)

There are other flaws with the personal-God theory, including the existence of natural disasters and the calamities they do to many good and righteous people. But, if we see the universe and the world in more scientific terms, there is no contradiction. Disasters happen due to natural

forces and have more chaos and randomness as features than divine justice. Natural disasters occur in all lands, to all people of all religions and backgrounds. Some of the worst death tolls in natural disasters occur in the third world countries, but this has nothing to do with divine justice. The death toll is high in those countries, because typically the housing quality and engineering are poor with few structural reinforcements. Instead of viewing a natural disaster as a divine punishment, we should be asking where was this personal-God to stop the carnage to thousands or millions of innocent children and adults.

Tragedies like that strike all tropical areas regardless of race, creed, nationality, and politics. It just goes to show that nature's wrath is not purposefully driven by a personal being. Nature just acts in sometimes chaotic means in devastating ways about once every 100 to 400 years. No one knows when the "400 years" is up and where it will hit.

Once we understand the natural forces at work and the fluidity of pleasant and unpleasant experiences in the world, we can ask how we can better prepare for future disasters by reinforcing our homes and buildings.

Dr. Deepak Chopra was interviewed shortly after the terrible Southeast Asian tsunami that killed about 200,000 people. He was asked, *"Should the deaths from the tsunami affect our image of God?"* Chopra's response was:

"*Actually, our image of God is outmoded anyway, whether the tsunami occurs or not. Religion has become divisive, quarrelsome and idiotic. Religion is the reason we have all this conflict in the world. We have squeezed God into the volume of a body and the span of a lifetime; given God a male identity, an ethnic background; made him a tribal chief and gone to war. Yet people are not ready to forsake their image of God."* (Time magazine, 1-24-2005, page 10)

In this answer Chopra brilliantly describes how religion has become so divisive over this image of God people have had. This image has actually limited God to a simple person, while at the same time stating that only this person could ever be God. In Eastern philosophies, Buddha, Confucius, and Lao Tzu were never considered the only enlightened ones. There were several before, during, and after their lifetimes. Chopra is not quite so opposed to religion as the quote might imply, he is just opposed to the organized ritualistic religions with their exclusive views of God and how that view divides people. Chopra is known as a guru by many and frequently quotes the Buddha. In year 2007, Dr. Chopra even wrote a book about the life of the Buddha.

Once there was a Brahmin who complained to the Buddha that there were too many Brahmins and teachers (in the Hindu culture/religion) who have divided into many sects. The Buddha asked him where their authority came from and the Brahmin explained that it was from the Vedas and belief in the Great Brahma, creator god. Then the Buddha asked, *"Is there even a single one of the Brahmins learned in the Three Vedas who has seen Brahma face to face? The Brahmin replied, no, reverend Gotama." The Buddha said, "not one of these Brahmins learned in the Three Vedas has seen Brahma face to face, nor has one of their teachers, teacher's teachers, nor even the ancestor seven generations back of one of their teachers. Well, these Brahmins teach a path that they do not know or see, saying, 'this is the only straight path' and this cannot possibly be right. Just as a file of blind men go on, clinging to each other, and the*

first one sees nothing, the middle one sees nothing, and the last one sees nothing – so it is with the talk of these Brahmins. The talk of these Brahmins turns out to be laughable, mere words, empty and vain. I is just as if this River Aciravati were brimful of water so that a crow could drink out of it, and a man should come along wishing to cross over . . . and were to lie down on this bank, covering his head with a shawl. What do you think? Would that man be able to get to the other side? No, Reverend Gotama."
Digha Nikaya 13.9-29

In the above discourse, the Buddha sounds like one of the atheist-scientists of today with talk in an almost humorous way about the absurdity of following an idea which cannot be tested through any of the senses.

The Buddha did not accept the idea that we should count on divine beings to help us and was the ultimate teacher who taught that we must help ourselves. We can wish well for others and even pray for people, but no matter what we do, we cannot change their kamma or our own kamma. We each must face the consequences of our actions, be they positive or negative. When the Buddha was asked by a person to pray for someone who just died, the Buddha bluntly said:

"Suppose, headman, a person would hurl a huge boulder into a deep pool of water. Then a great crowd of people would come together and assemble around it, and they would send up prayers and recite praise and circumambulate it making reverential salutations, saying: Emerge, good boulder! Rise up, good boulder! Come up on to high ground, good boulder! What do you think, headman? Because of the prayers of the great crowd of people, because of their praise, because they circumambulate it making reverential salutations, would that boulder emerge, rise up, and come to the high ground? No, venerable sir. So, too, headman, if a person is one who destroys life, does not keep the precepts, and holds wrong understanding, even though a great crowd of people would come together and assemble around him . . . still, with the breakup of the body, after death, that person will be reborn in a state of misery, in a bad destination, in the nether world, in hell.

Suppose, headman, a man submerges a pot of ghee or a pot of oil in a deep pool of water and breaks it. Any of its shards or fragments there would sink downwards, but the ghee or oil would rise upwards. Then a great crowd of people would come together and assemble around it, and they would send up prayers and recite praise and circumambulate it making reverential salutations, saying: Sink down, good ghee or oil! Settle good ghee or oil! Go downwards, good ghee or oil! What do you think, headman? Because of the prayers of the great crowd of people, because of their praise, because they circumambulate it making reverential salutations, would that ghee or oil sink down or settle or go downwards? No, Venerable sir. So, too, headman, if a person is one who abstains from the destruction of life and keeps the other precepts too, who holds right understanding, even though a great crowd of people would come together and assemble around him . . . still, with the breakup of the body, after death, that person will be reborn in a good destination, in a heavenly world." Samyutta Nikaya 42.6

"If one could obtain things by prayer or vows, who would not obtain them? For a noble disciple, householder, who wishes to have a long life, it is not befitting that he should pray for a long life or take delight in so doing. He should rather follow a path of life that is conducive to

longevity. For a noble disciple, householder, who wishes to have beauty, happiness, fame and rebirth in heaven, it is not befitting that he should pray for them or take delight in so doing. He should rather follow a path that is conducive to those things." Anguttara Nikaya 5.43

Newton's third law of motion states that states that *for every action there is an equal and opposite reaction*. Gravity and this law of motion are just natural laws of the universe. There is no supreme deity that makes these forces work. Kamma (karma) works under the same process. It is simply a natural law. Can you imagine a supreme deity sitting in judgment, rewarding and punishing every behavior of every person on the planet or to all beings on all planets? Or even rewarding and punishing all people upon their deaths would be an impossible task as there are countless beings dying every second. Kamma is just an automatic process that is a part of the natural laws of the universe in a similar way that gravity and the laws of motion work.

When my daughter, Deva was very young, she once asked me, *"who gave birth to you?"* I mentioned my mother and father. And then she asked who gave birth to them. This went on for a few minutes, going back several generations. She kept going back with me to past generations until I finally decided to give an answer to see her response. I said "God." Her response was, *"who gave birth to God?"* A very intelligent question that most of us took for granted when we were raised into belief systems with a personal-God. It is not God who created man in his own image, rather it is people who created God in their image. I am sure if we could travel to planets with civilized life on it, we would find some cultures that have a belief in a personal-God and that image "coincidentally" will look exactly like that alien species.

Theists often argue that God or some intelligent design is the only way to logically answer how the universe or world was created. When asked where their God came from, typical responses are he "was always there" or that "he just arose or came from nothing." They don't explain the origin of God in any logical way. The famous scientist, Louis Pasteur showed that there is no spontaneous generation. Previously it was theorized that life might begin and start evolving in some pond or other area at any time. In 1864, Pasteur said *"Never will the doctrine of spontaneous generation recover from the mortal blow struck by this simple experiment"* (referring to his swan-neck flask experiment wherein he proved that fermenting microorganisms would not form in a flask containing fermentable juice until an entry path was created for them). The smallest microorganisms would not form in the flask as it was sealed from outside air. Similarly in Buddhist Dependent Origination, there is no effect without a cause and nothing arises from nothing. In mathematical terms to say that something can arise from nothing would be written like this:

1/0

The above is one over zero, which is an error. If you divide 1 by 0 you come to an error since it is logically impossible. It would require 0 to be multiplied by something to equal 1 which cannot happen.

The Buddhist response to the origin of the world and universe is that the world systems (solar systems) are constantly forming, decaying, being destroyed (over billions of years) and then re-evolving. No first beginning is knowable and it is also not important to overcoming suffering.

My son, Zeleke had a similar insight as his sister when he was very young. My wife and I always taught our children all religions and taught them the Dhamma and meditation only by example. We wanted them to learn all religions. My son asked one day, *“if people believe that they are going to God in heaven when they die, why are they so sad when they die? Why do so many mourn them? If they really believed that, then there would be no need for mourning, because they are going to a better place and people should not be afraid to die.”* This is another very intelligent point. If we really think we are going to see God when we die, then why do we hang on to life so dearly when we are ill and why is there so much mourning? This is because there really is a lot of uncertainty about death and faith is not enough to relieve our stress of everyday life and concerns about the after-life. If we can develop more realistic views grounded in science and insight then we can be at a greater peace in the present and the hereafter.

The Buddha’s concept of nibbana is a perfect state, but is beyond the dualism of living versus dead, existence or non-existence. There is no personal-God creator in the Buddha’s teachings and the universe is explained in scientific, relativistic terms of beginningless time.

The lack of logic and science in the God-theories does not mean that we need to throw all theistic beliefs out the window. God can be seen as Dhamma or truth. Or it can be seen as nature and natural laws, like the cosmos or kamma. Buddhism is flexible and as was seen in a previous chapter, is compatible with secular humanism, pantheism, and polytheism, as well as atheism. Devas or heavenly beings (angels) can be called upon and even prayed to. These devas can be protectors and provide assistance, but do not have absolute powers or permanence.

7

The Three Characteristics of Existence and the Five Aggregates

Suffering, Impermanence, and No-Self

The three characteristics of existence according to the Buddha are, suffering, impermanence and no-self.

These three characteristics are best described by the principles of the natural sciences. In meditation there is an experiential understanding of these three characteristics. Before there has been an experiential insight, we can see the logic of these concepts using the natural sciences.

Perhaps no one on this world would deny the existence of suffering. Nobody has lived who has not experienced some suffering in their life. In fact most people experience suffering quite often. Suffering has to do with our resistance to pain. This pain can be physical or emotional. Resistance to pain can manifest itself in anger, jealousy, stubbornness, crying, depression, or just plain outright meanness. In all cases, there is considerable amount of pain and suffering to the person generating these feelings. Even though the anger might be directed toward someone else, the pain and suffering is most felt on the perpetrator of the "crime."

In a movie spoof of the Rambo military films, there is a scene where Rambo's commanding officer, the colonel, is being tortured by his Soviet captors. They continually harass him with electric shocks and punches. The colonel will not tell the captors any intelligence. They continue to torture him. Finally, they ask the colonel how he is able to endure so much abuse and pain. The colonel responds, *"I have been married . . . twice."* At this answer, the captors are in complete understanding.

We often experience so much pain and suffering with our loved ones because there is so much emotion and attachment tied to these people. We do not need to "let go" of our loved ones by leaving them or ignoring them, either. People who are alone with no loved ones around also sometimes suffer, from loneliness. Even monastic clergy members sometimes suffer from wondering what might have been, if they had only got married instead of ordaining. People look to the other side no matter what the situation and wonder. The best method for dealing with relationships is to count your blessings and not place unreasonable expectations on yourself and others. Healthy relationships start with Right Speech and Right Action. We must avoid degrading, belittling, and critical speech.

Medical science has shown that there are significant health effects to persons suffering from the rage within. When people are angry they become anger. The anger eats at their insides. Health effects include heart disease and hypertension. Many doctors now consider the top three factors for determining longevity as, family history, diet, and stress.

Even people with few social contacts can have much suffering. By being alone, loneliness inevitably arises, which leads to irritability, anger, frustration, and depression.

Once there was an older woman customer of ours who was alone and just watched television all day long. One day her television reception went bad and she could no longer get a good signal with the antennas on her television. She was telling me about it and hysterically crying. She said, *"my life has never been so miserable, this is so terrible, how could this be happening?"* My first thoughts were, this is the most miserable part of her life? She must have had a very cushy life. My life certainly was not that easy. How come she had it so good that she is now complaining and crying so bad over a lost television signal? Are the television shows really that good? Then compassion came over me as I realized that television was her life. She had no other contacts with the outside world. She even would check her mail while still wearing her pajamas. So I recommended that she purchase basic cable. I told her the reception is near perfect and you get an additional 50 channels or more. A few days later I saw her and she had the biggest smile. She was so happy. Now she had her television reception back with the cable account and she had many more channels to watch. We all experience problems and painful situations. It is the way we handle and deal with the problems that determine if it will become suffering or not.

The second characteristic of existence is impermanence. Impermanence simply means that there is nothing permanent about existence. We are all going to die. This can be very upsetting as we do not like to lose our life or the lives of our loved ones. But there must be death, because there is life. They are considered the two sides of the same coin.

Impermanence goes beyond just our lives to the entire universe. Everything in our world is impermanent. If you look at a globe of our planet, what you see is simply a snapshot view of earth. This is how our planet looks at this time. Several hundred million years ago, the land masses were together. What we now call India was an island, which slowly moved toward the continent of what is now Asia. The reason why South America and Africa look like jig-saw puzzle pieces, is because that is exactly what they are. They were connected and then separated. The earth has not finished moving. Currently, North America and Europe are on a collision course. But, don't get too excited about driving from New York to London just yet. It will take several million years for the two continents to touch each other.

Some people are afraid of impermanence. We like to get comfortable in our routine lives and feel that the concept of impermanence will require us to change. But impermanence is life itself. It is not something we can vote on, it is just a fact of existence. There could be no life without impermanence. We would not be able to give birth if there was no impermanence, because birth is change. We would not even be able to taste food if there was no such thing as impermanence. It is change that allows us to breathe, feel good, feel bad, give birth, die, and

be re-born.

Does a cloned animal have buddha-nature?

The third characteristic of existence is the doctrine of no-self. This is one of the most controversial and misunderstood doctrines of the Buddha. I have prepared an explanation in this section utilizing information from an ancient teaching on no-self along with information from the new modern scientific procedure of cloning:

The famous zen koan (riddle), *does a dog have buddha-nature? Answer: Mu (no).* Zen Buddhists and others interested in zen and koans have been working on this riddle for centuries.

This koan is difficult because we do know that all living beings have buddha-nature, that is, the capacity for insight and enlightenment. All living beings are sentient beings with consciousness and experience pleasant and unpleasant emotions, feelings, and sensations.

This koan has no specific right answer, but can have many wrong answers. For example, if we try to analyze the words, we might come up with something like, *the dog is not yet human and not ready for enlightenment and the answer is referring to his need for a future rebirth.* This is wrong! This koan, like other koans is trying to get the practitioner away from such analytical thoughts and to spark an insight with an answer beyond the use of intellect, but rather a direct experiential answer.

The point of the koan (and other koans) is to get us beyond dualistic thoughts. The Buddha's teachings are full of stories and similes that attempt to get the listeners to see beyond dualism. The Heart Sutra works to just that end of seeing beyond the opposites, beyond dualism: *Form is only emptiness, emptiness only form. Form is no other than emptiness, emptiness no other than form. Feeling, thought, and choice, consciousness itself, are the same as this.*

The Buddha's teachings on soul-theory and no-self are the same as this. The Buddha's teachings were revolutionary on many issues, but not the least of which was the concept of no permanent soul or no-self. The Buddha completely rejected the prevailing philosophy that each human and/or animal had a permanent soul or self. To this day most religious traditions adhere to the concept of a permanent soul.

The concept of no-self is difficult for many people to grasp, among Buddhists and non-Buddhists alike. It is difficult because people feel that if they accept the notion of no-self then they are adhering to an annihilationist view that they do not exist or will not exist beyond death. The Buddha was not an annihilationist, nor was he an eternalist. The Buddha refused to say that we exist after death or in nibbana and also refused to say that we do not exist after death or in nibbana. The Buddha did not want to be confused or misinterpreted as an annihilationist, which is why he refused to say flat-out that there is no self. Instead he preferred to word it the other

way by saying that the view that there is a permanent self is wrong.

"Venerable Ananda said to the Blessed One, Why is it, venerable sir, that when the Blessed One was questioned by the wanderer Vacchagotta, he did not answer? The Buddha responds, If Ananda, when I was asked by the wanderer Vacchagotta, Is there a self? I had answered, There is a self, this would have been siding with those ascetics and Brahmins who are eternalists. And if, when I was asked by him, Is there no self? I had answered, There is no self, this would have been siding with those ascetics and Brahmins who are annhilationists.

If, Ananda, when I was asked by the wanderer Vacchagotta, Is there a self? I had answered, There is a self, would this have been consistent on my part with the arising of the knowledge that all phenomena are non-self? Ananda replied, No, venerable sir.

And if when I was asked by him, Is there no self? I had answered, There is no self, the wanderer Vacchagotta, already confused, would have fallen into greater confusion, thinking, It seems that the self I formerly had does not exist now." Samyutta Nikaya 44.10

The concept of each mind being like a drop of water entering a Divine ocean in nibbana is very similar to pantheistic ideas and not exactly to the Buddhist view of nibbana, but it does provide a "near" definition for us until we actually see and experience the wisdom of enlightenment. There is some wording similar to this given by the Buddha in similes in the discourses: *"Bhikkhus, just as the river Ganges slants, slopes, and inclines toward the ocean, so too a bhikkhu who develops and cultivates the Noble Eightfold Path slants, slopes, and inclines toward Nibbana."* Samyutta Nikaya 45.97-102

And here in the following discourse there is a more direct correlation to the pantheistic concept: *"Just as the river Ganges inclines toward the sea, flows towards the sea, and merges with the sea, so too Master Gotama's assembly with its homeless ones and its householders inclines toward Nibbana, and merges with Nibbana."*
Majjhima Nikaya 73.14

The Five Aggregates

People get caught in the dualistic trap, which is easy, and insist that we must either exist or we do not exist, it can not be both ways. In Buddhism the concept is no-self, but there are the five aggregates:

1. Matter
2. Consciousness
3. Feeling
4. Perception and memory
5. Mental formations

There is no permanent entity in any of the five aggregates. The five aggregates exist in the body and mind. They do not exist without the body and the body does not exist without the

aggregates.

All of our thoughts are impermanent, our personalities are transitory, feelings, perceptions, and life itself is impermanent. Kamma is the process which conditions our existence. The only way out of the karmic cycle is through the experience of enlightenment.

When we have a body and mind we have the five aggregates and with the five aggregates we have buddha-nature. We have karmic energies, karmic consequences, and a capacity for insight and enlightenment. All animal species and perhaps other living things have this buddha-nature. It is not a thing, it is not a soul, and it is not something that can be grasped.

The age-old, common question to Buddhas and Buddhists is, *if there is no soul, who or what is re-born?* The karmic energies are said to be a progression or transmission from one being to the next. It is a series that continues, but with no permanent personality. One analogy is that of a candle flame. The fire burns from one candle to the next if you use the flame on one to light another. The fire appears to be the same, but is it? The flame from the one candle, let's say that it is burning out, lights the new candle just as the flame from the first candle dies out. The flame appears to be continuing its existence, but it is just an appearance. The flame has a new body (the wax of the new candle) and new properties of existence. It appears to be the same flame, but it is not, it is a continuation of the series.

Bhante Punnaji, the author of the Foreword in this book, puts it in another analogy: that of a television remote control. The remote control unit sends a signal to the television and the channel changes. The signal is like our karmic energies. One thing causes the other. It is cause and effect. The remote control unit or its signal does not "become" the television or the channel.

An excellent explanation the Buddhist arahant (enlightened or saint) Nagasena gave for no-self is the analogy of self to chariot. Nagasena asks if the pole of the chariot is the chariot. Answer, no. Nagasena asks if the axel is the chariot or if the wheels are the chariot. Answer, no. Nagasena asks if the reins are the chariot. To this and further questions about the parts, the answer is no. Nagasena explains that the chariot is not something other than these parts. Yet the parts are not the chariot. Nagasena states that chariot is just a word, it exists, but only in relation to the parts. The concept "chariot" does not have an intrinsic, inherent value or place as something permanent. It is the same with the self. We certainly exist, just as a chariot exists, but it is more in terms of conventional language as opposed to absolute language. (Milindapanha, Khuddaka Nikaya)

Instead of chariot, we could substitute the analysis of a car to make it more modern. There is really no such thing as "car" or "car-ness." What you have is a collection of parts, and when each part is by itself, it is not a "car." A windshield is not a car. A door is not a car. An engine is not a car. A transmission is not a car. There is no permanent self-essence to a "car." It is a collection of parts. Of course cars exist, but there is no permanence or self-essence in it.

If your landlord comes knocking on your door asking for the rent, do not say, "*I have no-self, I do not exist, go away.*" We exist in the conventional use of the term as the sum of our parts, like

a chariot or car and we have buddha-nature. But we exist in relation to our whole, that of our body and to the world itself in an absolute language.

Some people feel that no-self means that they don't exist. That is why so many have trouble with the concept. The Buddha explained that even the first three stages (out of four) of enlightenment, there is not a complete understanding of no self. It is not until one is fully enlightened that one truly grasps, with experience the wisdom of no self. Samyutta Nikaya 22.122

To maintain that there is a self, a permanent un-abiding thing, is clearly wrong view. But that leads some to the other extreme that there is no existence beyond death or especially beyond nibbana, the death of an arahant (enlightened one).

In the classic Buddhist text, *Light of Asia*, it was written:

"to say that nibbana is existence is to err, to say that nibbana is non-existence is to lie."

There was one monk who was convinced that there is no existence beyond death and stated, *"as I understand the* Dhamma *taught by the Blessed One, a bhikkhu whose taints are destroyed is annihilated and perishes with the breakup of the body and does not exist after death. The wiser monks responded, Friend, do not speak thus. Do not misrepresent the Blessed One. It is not good to misrepresent the Blessed One. The Blessed One would not speak thus."* Then Sariputta, the foremost in wisdom of the Buddha's disciples explained to the monk that the teachings are not nihilistic. Samyutta Nikaya 22.85

In Samyutta Nikaya 19.1 the Buddha describes seeing a skeleton in a ghost realm that was once a butcher and in Samyutta Nikaya 22.87 he describes a situation where a monk passes to nibbana and Mara is looking for his consciousness:

"Now on that occasion a cloud of smoke, a swirl of darkness, was moving to the east, then to the west, to the north, to the south, upwards, downwards, and to the immediate quarters. The Blessed One then addressed the bhikkhus thus: Do you see bhikkhus, that cloud of smoke, that swirl of darkness, moving to the east, then to the west, to the north, to the south, upwards, downwards, and to the intermediate quarters? Yes, venerable sir. That bhikkhus, is Mara the evil one searching for the consciousness of the clansman Vakkali, wondering: Where now has the consciousness of the clansman Vakkali been established? However bhikkhus, with consciousness unestablished, the clansman Vakkali has attained final Nibbana."
Samyutta Nikaya 22.87

These discourses, along with the teachings of no self, show that the Buddha's teachings are not annihilation. It is not an eternal soul theory either and this is where the Buddha's teachings stand alone in the plethora of religions, while the Buddha's teachings are fully compatible to science.

The fifteenth century French philosopher, Rene Descartes, said, *"I think, therefore, I am."* What he actually should have said was, *"I think, therefore I have a brain."* He did not prove the existence of any separate entity that is permanent and unchanging. He did not prove the

existence of the soul as he had hoped; he only showed that he has a brain, feeble and impermanent as it may have been.

"And what is it, bhikkhus, that the wise in the world agree upon as existing, of which I too say that it exists? Form that is impermanent, suffering, and subject to change: this the wise in the world agree upon as existing, and I too say that it exists. Feeling . . . perception . . . volitional formations . . . consciousness that is impermanent, suffering, and subject to change: this the wise in the world agree upon as existing, and too say that it exists." Samyutta Nikaya 22.94

During the time of the Buddha, nearly 2,600 years ago there were no microscopes, no science labs, and no genuine autopsies being performed. Yet many scientific findings and theories support or are at least compatible with the Buddha's teachings. This includes relativity, biological evolution, cause and effect, and scientific method. In the years just before the fall of the Russian czar, the psychic, Rasputin had an argument with a physician. The physician said that in all his autopsies, he never saw or removed a soul. Rasputin countered by asking if the doctor ever saw or removed any emotions or memories. But now we have made the scientific advances and we can decode DNA and can alter genes and now we can even clone mammals. Medical scientists have located the exact neuron connections and synapses, which control emotions. They have found the location of memories, short-term and long-term.

In fact we know from scientific advances that we are (as stated by aliens on a Star Trek show) *carbon based life bags of mostly water*. If the human body were dissected and analyzed up and down, we would find that the human body is mostly liquid (about 75% water) and contains molecules of mostly hydrogen and oxygen with very little differences in terms of chemical make-up from the smallest mammals, such as a groundhog.

But what about cloning? Does this throw a wrench into the machine? The clergy from many religions are very opposed to cloning. They do not want humans playing God. All life is supposed to be only from God through procreation. If humans are in the business of playing God and produce a life, is it a life? Is it a being? Does it have a soul? For clergy and members of religions who adhere to soul-theory this would definitely raise some difficult questions.

In the Buddha's teachings there is no paradox. Again, science can support or at least be compatible with the Buddha's teachings, in this case, with the concept of no-self. If a person is cloned and there is no procreation, there is no soul. But this is not a problem for Buddhism, because in Buddhism no one has a soul anyway. The cloned person is not missing out on anything. The cloned person is a continuation of the person being cloned (the DNA donor).

The cloned being is both the same as the donor and also completely different. In physical terms and kamma, we could presume that the cloned being would inherit these features from the donor, the previous person in the series. But in terms of conditions and environment, the clones will certainly have their own identity. The clones that are raised in a different environment, different countries, cultures, religions, families, and economic class, will be different persons from the original donor person. Each clone with its own mind, body, and aggregates will form its own karmic destiny. They will not continue beyond death in a permanent personality, but then again, neither do we.

The Science of Peace

An understanding of the relativity of life is closely related to the interconnection of life. When we realize this through scientific knowledge and personal insights, we become more peaceful.

Six degrees of separation

The fact that we do not continue our personalities from one life to the next does not mean that there is no connection. Re-birth is a continuation of the series. In fact we can say that we are always connected to not only our previous lives, but also to all other beings.

A popular story that has also been made into a movie is the concept of "*six degrees of separation*." All of our lives could have been very different if we could have changed just a few things around, or just a few different decisions.

If we look back at our lives, we can see several important decisions we made. What if we took the "other road" or made some different choices. Our life would be completely different.

Imagine choosing a different spouse or partner. If you change just a few choices around, our personalities could have been different, our social class could have been different, or our physical location and friends would be different. A rich man could have just as easily been a poor man if some simple choices would have been done differently, or vice versa.

Interbeing

The famous monk and peace activist, Thich Nhat Hanh, has written several books on socially engaged Buddhism and was nominated for the Noble Peace Prize by Dr. Martin Luther King.

He has coined the term "interbeing" to help describe the inter-connectedness of all life and the universe. He describes something as simple as a piece of paper as representing the whole universe, as does everything else. When you look at a piece of paper we can see the tree from where it came, but also the sun, the rain, the river, the ocean, and the workers. The tree would not have grown if there was no sun or if it did not rain. The rain itself falls down, then evaporates into the sky where it becomes a cloud, then it falls again, perhaps to a river or ocean.

The paper could not exist without the sun. The forest needs sun to grow. The paper could not exist without rain or the cloud. If there were no rain the tree would not grow. There would not be rain without the cloud, the river, or the ocean. If we look further we can see the logger who cut the tree to make the paper. There is also the food the logger ate, such as bread. The logger could not have worked without eating
his bread or meal. This is also in the paper. Thich Nhat Hanh continues in his explanation in this manner to show how the whole universe can be seen in something as simple as a piece of paper. All beings and things are inter-connected, therefore, "interbeing." (Thich, 2001)

Once I remember hearing on the news that grains of sand from the Sahara desert in Africa sometimes find their way to the U.S. Scientists have been able to track even these small grains through the jet stream winds. When philosophers sometimes talk about the "fluttering wings of the butterfly" in the Amazon effecting the whole and changing the landscape in a far off land, there is a definite scientific case to support that.

Thich Nhat Hanh also describes what he calls, "continuation day" instead of birthday. When something dies, be it a thing or a life, it does not really die. It just continues. It gets transformed to something else. For example, scientists have not been able to really destroy anything. Buildings may get knocked down in wartime and other disasters, but where do they go? The rubble is still there. Large rocks and boulders decompose over millions of years, but never disappear. The sand at beaches is from these large rocks. They became sand. In fact, scientists have not been able to destroy even the smallest speck of dust. When we burn something like water or rubble or dust, it does not disappear. Its vapors go into the air or atmosphere and become something else, like a cloud and then return to the earth.

I have often wondered if people would be able to accept the inter-connectedness of life easier and the concept of no-self if they walked around one full day wearing infra-red night vision lenses. When you wear those lenses, everything shows up by temperature. What you see is a sort of fluid picture of shapes with varying degrees of yellow, red, and orange, based on temperature. Even the air has color to it, due to its temperature. The whole world looks together as one living organism. This is reality in an absolute sense.

Inside our bodies are the genes of our ancestors. Our shape, internally and externally was developed over the gene pools of millions of years and millions of ancestors. In Ethiopia, an almost complete skeleton was found of an ancient human who lived almost four million years ago. Scientists have named her, "Lucy." Lucy's genes are still within us. Her legacy is still within us. Animal bodies and food remains become compost which then nourishes the land which produces more food. The cycle continues on. There is no real death, only continuation.

War is not the answer

When we realize our close connection to other beings and our interconnection to all life, we understand that violence is useless. War is not the answer to any human problem and only compounds the problems already present. Founding father of America and vegetarian, Benjamin Franklin has said:

"There is no good war and no bad peace."

Dr. Martin Luther King has said of war and violence:

"The ultimate weakness of violence is that it is a descending spiral, begetting the very thing it seeks to destroy. Instead of diminishing evil, it multiplies it. Through violence you may murder the hater, but you do not murder hate. In fact, violence, merely increases hate. Returning violence for violence multiplies violence, adding deeper darkness to a night already

devoid of stars. Darkness cannot drive out hate; only love can do that."

Dr. King was very successful in instituting civil rights through nonviolent means. He did much reading and learning from Mahatma Gandhi, who obtained independence for India without firing a single bullet. Gandhi had the following famous quote to say about violence and warfare:

"An eye for an eye makes the whole world blind."

We can see that these great leaders had the Buddha as a teacher with the Buddha's words of:

"*Hate never ceases by hatred. Only love dispels hatred. This is an ancient and timeless law. It is better to conquer yourself than to win a thousand battles.*" (Dh., chapters 2 and 8)

These words by the Buddha have rung true in every generation and can be paraphrased to the modern saying of:

"War is not the answer, for only love can conquer hate."
When we know from scientific facts or personal realization the universal characteristics of suffering, impermanence, and no self, how could we inflict violence and warfare on others? We know that everyone suffers, it is not just people from our home country.

Impermanence shows us that there is no such thing as a "holy land." The earth is moving all the time. The current location of the "holy land" of Palestine and Israel could have been a part of a land mass thousands of miles away, during a previous geological period. A former soldier of the Israeli Army has said that whenever you call something "holy" you should put "blood" in front of it. Calling something "holy" only causes much bloodshed and attachment to a small, insignificant amount of land.

The concept of no self shows us that we are all connected. An understanding of our interconnection to other beings does not allow us to inflict violence to others. If we attack others, we attack ourselves.

An understanding of re-birth means that if we kill someone who is different from us, just because they have a different nationality, then we also kill our parents, our uncles,. aunts, and children. A Palestinian person could have been a Jewish person from New York in a previous life. An Israeli could have been a Palestinian from Gaza. We all could have been each others' spouses, aunts, uncles, and children.

This is directly confirmed by the Buddha in the following:

"Bhikkhus, this samsara [round of births and rebirths] *is without discoverable beginning . . . It is not easy, bhikkhus, to find a being who in this long course has not previously been your mother . . . your father . . . your brother . . . your sister . . . your son . . . your daughter. For what reason? Because, bhikkhus, this samsara is without discoverable beginning . . . It is enough to be liberated from them."* Samyutta Nikaya 15.14

In the Buddha's teachings, the Buddha of our time, born as Siddhatha Gotama is just one of many buddhas who have taught the Dhamma when the teachings died out, a re-discoverer of the truths. There were many buddhas before Gotama. All of the previous buddhas attained enlightenment under a tree and in one discourse the Buddha states which type of tree the previous buddhas attained enlightenment under. *"The Lord Buddha Kakusandha under an acacia-tree"* Digha Nikaya 14.1.8 Acacia trees are especially common in Africa. We also know that the first humans evolved and lived in Africa. There is always at least several thousands of years between these teaching buddhas who re-discover the Dhamma. Therefore, it is possible that the Lord Buddha Kakusandha was a black African.

Also, Moggallana, one of the foremost highest monks of the Buddha's monastic Order, known for his great psychic supernatural abilities, is described as being very dark in complexion (Buddhavamsa from the Khuddaka Nikaya and in Dhammika, 2007). We know that the people of the Indian sub-continent come in many shades of colors and that some; especially the Dravidians have a dark complexion with ancestry more directly from Africa. The fact that Lord Buddha Kakusandha and Moggallana were most likely Black makes Buddhism the only major religion with "prophets" or founding teachers who were either Black or very dark in complexion.

Confucius considered nationalism, a hindrance or barrier to getting to heaven. Attachment to anything, including your own people is a self imposed limitation on growing and obtaining insight.

8

The One Prerequisite to being a Brahmin; Buddha on Equality

Middle Way Buddhism vs. Fundamentalist Buddhism

As a religion / path that is a middle way, we would not expect to find fundamentalists in Buddhism. But like any religion, there are those who take the literal word and use it to match prevailing cultural tendencies and then it can become sexist. But this is not Buddhism. The Buddha's teachings are about universal tolerance and acceptance of all. Everyone has the capacity for enlightenment and no one person or gender is superior to another. Here is some background information to confirm the "middle way" approach and the problems with the extremist, fundamentalist approach:

Before enlightenment, the Buddha spent six years meditating in the Dungasiri Mountains in a cave. He rarely ate food and underwent long fasts. He was practicing the ascetic practices which to this day are still practiced by some Hindu ascetic sadhus (spiritual contemplatives). He reached high level of trance and absorption, but not the ultimate insights of enlightenment. One day he heard some people talking about their instruments. A teacher remarked that the strings will not work if they are too tight or if they are too loose. The future Buddha continued his meditation and realized that his extremist practices were not working to get him to the final liberation. He realized that a "middle way" was necessary. He bathed in the river and then accepted some rice cooked in milk from a local village woman named Sujata. It was only then with the nourishment from food and after the relaxing bath in the river that the future Buddha could sit under the Bodhi tree and later attain enlightenment.

By definition, this "middle way" cannot be a fundamentalist path. Fundamentalists in all religions are very dogmatic, inflexible, uncompromising, and repeat and memorize scripture references ad nauseam to attack those with progressive ideas and philosophies in their religions. Often, fundamentalist views become authoritarian, dictatorial, and sometimes even violent. In contrast, the Buddha's middle way is a progressive way, that is compromising, flexible, open to other views, tolerant, unattached, and peaceful.

"Bhikkhus, there are these four knots. What four? The bodily knot of covetousness, the bodily knot of ill will, the bodily knot of distorted grasp of rules and vows, the bodily knot of adherence to dogmatic assertion of truth."
Samyutta Nikaya 45.174

The Buddha also clearly did not say that the literal word of the discourses should be accepted. This is most noted in the Kalama Sutta (Anguttara Nikaya 3.65) and also in the following discourse:

"Monks, these two slander the Tathagata. Which two? He who explains a discourse ***whose meaning needs to be inferred*** *as one whose meaning has already been fully drawn out. And he who explains a discourse whose meaning has already been fully drawn out as one whose meaning needs to be inferred. These are two who slander the Tathagata."*
Anguttara Nikaya 2.25

Note the words in bold, which show that there are at least some discourses where the meaning is to be inferred and the literal meaning will be wrong. And then, also, there are some discourses which should be taken literally, but the point the Buddha makes, is that it is not **all** of them. This is repeated throughout the Pali Canon, including, Anguttara Nikaya 8.62 and Aguttara Nikaya 9.19 where it states the competent or good monk is one who knows the teaching in *"letter and spirit."*

Ven. Dhammika, (2007) who has written several Dhamma books, had these wise words to say about fundamentalism:

"Because of Buddhism's generally open and explorative nature, it has only rarely produced fundamentalists or fundamentalist movements. The Buddha said that while examining his teachings one has to take into account the letter (vyanjana) but also the spirit (attha), implying that there are dimensions and nuances of the Dhamma beyond the mere words and that knowing just the words is not enough. (Digha Nikaya 3.127, Vinaya 1.20).

Fundamentalists tend to be dogmatic in the practice of their religion and intolerant towards other religions. If anything, they are often even more intolerant of their fellow religionists who interpret the scriptures differently from how they themselves do."

The progressive teachings of the Buddha

The Buddha was a social reformer and revolutionary philosophical leader. Some incorrectly believe that the Buddha formed Buddhism out of Hinduism. The Buddha actually "rediscovered" Buddhism as he said that there were many "buddhas" or enlightened ones before him, before recorded written history and that there will be many more after him. It follows that there can also be buddhas or enlightened ones on other planets with intelligent life, making Buddhism a truly universal religion which can exist in any country, culture, time period, or even any planet, regardless of caste, national origin, race, ethnicity, or gender.

The Buddha completely broke away from the prevailing Hindu doctrines as he rejected animal sacrifices, wars, violence, killing, caste system, discrimination, inequality of men and women. Today Hindus honor the Buddha as an incarnation of Vishnu, the preserver god, but they see the most differences between their religion and the Theravada. This is because the Theravada has maintained the original teachings of Buddha as much as possible. The Mahayana for example,

now has a plethora of gods and goddesses and a living god in the pure land, known as Amitabha who is prayed to in the hope of getting to that heavenly realm. The Hindus of today see little differences between Mahayana and their religion of Hinduism. Theologically the Buddha also differed from the prevailing Hindu doctrines with his insistence on doctrines such as no-self (instead of the permanent soul found in most religious beliefs), the concept of re-birth as opposed to reincarnation, and his opposition to what might be called "new age" practices today such as astrology, palm reading, psychic claims, channeling, and other so-called super human feats which people usually charge a hefty fee for. The Buddha did not deny the existence of the possibility for some super human feats, but did not want them flaunted in exhibitions and definitely not for income.

The Buddha was the first person in known history to condemn slavery. He also condemned the caste system of India. The Buddha was from a high caste himself, but rejected such systems of inequality. When the Buddha was asked who a Brahmin (highest caste) was in his religion, the Buddha answered:

"*(He/She) who hurts not any living being, whether feeble or strong, who neither kills nor causes to kill - him I call a Brahmin*." (Dhammapada, chapter 26, verse 405)

This "no killing or causing to kill" can be by anyone and does not require birth to a certain family, caste, etc. The Buddha taught that everyone has the capacity for enlightenment and to end suffering. His teachings and his order of monks and nuns was (and is) open to people from all countries and races. During the Buddha's time there was a severely hunch-backed person who had a great thirst for the Buddha's teachings, followed them and obtained enlightenment. Many slaves and other out-castes from the pre-Buddhist era joined Buddha's order of monks and also obtained enlightenment. Another quote from the Buddha on the caste system is:

"*Birth makes no Brahmin, nor non-Brahmin, makes; it is life's doing that mold the Brahmin true. Their lives mold farmers, tradesmen, merchants, and serfs. Their lives mold robbers, soldiers, chaplains, and kings. By birth is not one an out-caste. By birth is not one a Brahmin. By deeds is one an out-caste. By deeds is one a Brahmin*." (Majjhima Nikaya 98, Vasettha Sutta 57-59)

"Even though one mutters many chants, one does not become a Brahmin by birth . . . whether khattiya, Brahmin, vessa, sudda [different types of castes], candala or scavenger, if one is energetic and resolute, always firm in exertion, one attains the supreme purity."
Samyutta Nikaya 7.630-631

Although racism still exists in many countries, we know that the ideologies of this hatred make no sense from the biological sciences and from common sense. All humans are the same and tend to be very diverse in interests, intelligence, and skills, regardless of color or national origin. When we have an understanding and acceptance of re-birth, we know that there may have been countless lives where we were a white man, a black man, Asian woman, Arab man, or any of the other innumerable possibilities. If people really understood and accepted re-birth, there would be much greater peace in the world.

In ancient India the Vedas and other religious texts were written in Sanskrit. Sanskrit was the

language of the Brahmins, the highest caste and the language of the sadhus, the religious contemplatives. The Buddha deliberately spoke in Pali, the language of the commoners to show that his teachings are universal and meant for all, not just men, not just the Brahmins. The Buddha was from the Khattiya (warrior) caste which is the second highest caste, yet he still disregarded these social inequities and favored egalitarianism. The Buddha even made it a rule for Buddhists to study and learn in their own languages, so it would not become an elitist religion:

"Now at that time there were two brothers, bhikkhus, by name Yamelu and Tekula, Brahmins, by birth, excelling in speech, excelling in pronunciation. These went up to the place where the Blessed One was, and when they had come there, they saluted the Blessed One, and took their seats on one side. And so sitting those Bhikkhus spoke to the Blessed One thus:

'At the present time, Lord, Bhikkhus, differing in name, differing in lineage, differing in birth, differing in family, have gone forth (from the world). These corrupt the word of the Buddhas by (repeating it in) their own dialect. Let us, Lord, put the word of the Buddhas into (Sanskrit) verse.'

'How can you, O foolish ones, speak thus, saying, "Let us, Lord, put the word of the Buddhas into verse?" This will not conduce, O foolish ones, either to the conversion of the unconverted, or to the increase of the converted; but rather to those who have not been converted being not converted, and to the turning back of those who have been converted.'

And when the Blessed One had rebuked those Bhikkhus, and had delivered a religious discourse, he addressed the Bhikkhus, and said:

'You are not, O Bhikkhus, to put the word of the Buddhas into (Sanskrit) verse. Whosoever does so, shall be guilty of an offense. I allow you, O Bhikkhus, to learn the word of the Buddhas each in his own dialect.' "
(Cullavaga, Vinaya)

The Buddha was also the first person in known history to set up a monastic order for women. At first the Buddha was somewhat reluctant to allow an order of nuns, but this is because of the highly sexist society of ancient India. Still in this twenty-first century that we live in, women do not have full equal rights with men in most countries and do not even make as much salary as men for the same type of work. The Buddha lived in a much more sexist society than we live in. The Buddha did agree to create an order of nuns and stated that they are no different than men in capacity for enlightenment. At first there were more rules for nuns than the rules for monks, but they primarily dealt with the protection of the nuns. For example, a nun was raped when walking through a forest by herself. The Buddha followed this incident with a rule that no nun could walk through the forest by herself.

Many women joined the order of nuns, including a former prostitute named Ambapali. Many of these nuns, including Ambapali attained enlightenment. (Narada, 1992) The first Buddhist nun, Maha Pajapati Gotami, also became enlightened, after ordaining.

In some Asian countries there is a cultural custom to state that only men can become enlightened. A woman's only hope was to practice the five precepts and hope to be re-born as a man. This is not the Buddha's teachings, but a later sexist custom added to justify continued patriarchal, male dominated rule.

In modern, developed countries Dhamma teachers are much more likely to be lay people. They have careers and families and usually teach without any charges. Like the monks and nuns, they generously offer Dhamma instruction with a genuine concern for helping others. The vipassana tradition is based on this appropriate notion of offering the teachings with no charge. These lay teachers are just as likely to be women as they are men and they share full equal rights within the Buddhist community. In spite of the added rules on the nuns during the time of the Buddha, the establishment of an order for women was highly revolutionary, taking place over five hundred years before the birth of Christ.

Another revolutionary aspect to the Buddha's religion (philosophy or way of life, whichever you prefer) is the fact that large parts of the Buddhist scriptures were written by women. The Buddhist scriptures' version of the "Psalms" was almost entirely composed by Buddhist nuns. It includes several books and several hundred pages, nearly all written by women. (Davids, Norman, Pali Text Society) The Itivuttaka is an excellent book in the Khuddaka Nikaya and was compiled by a servant woman named Khujjuttara. These facts are revolutionary and unparalleled in human history. No other major religion before or after the Buddha's time included scriptures which were written by women.

The fundamentalist response and views toward women and progressive ideas

In spite of the Buddha's many progressive teachings as shown above, there are a minority of monks and lay people in Theravada and other Buddhist schools who have taken a few verses literally in order to attempt to make the Buddha's teachings sexist and discriminatory. If they are successful it will produce a terrible effect to Buddhism and the Buddha's teachings, leading to its downfall. In this age we live in to take a progressive teaching and make it into a discriminatory one with sexism by treating women as if they were inferior will discourage and prevent so many people from entering the Buddha's wonderful path. This information is provided to support all intelligent and progressive people that although the fundamentalists' voice may be loud, they are not speaking from the Buddha's teachings and are speaking only from ignorance.

The fundamentalist Buddhists contend that the Buddha reluctantly granted permission for women to enter the Order of monastics and become nuns. They also point to a verse which the Buddha says that his religion will last only 500 years because he allowed women to become monastics. There are also additional rules for nuns, including 8 heavy rules which clearly appear to place the nuns lower than the male monastics, including rules that a women ordained for 100 years is still lower in rank to a monk ordained one day and another rule that nuns cannot teach or ordain monks.

The bhikkhuni line thrived for centuries and was highlighted by Sanghamitta, the daughter of King Ashoka, who went to Sri Lanka to establish the line there and brought with her a sapling of

the original Bodhi tree where Buddha got enlightenment. Over years of warfare, many thousands of Buddhist monks and nuns were killed. The bhikkhu (monk) line managed to survive the centuries of warfare, but the bhikkhuni line died out and there were no more Theravada nuns in existence. Women who want to ordain in Theravada must receive the double ordination ceremony from a qualified monk and nun who must be present. Since there were no more nuns, no women could get full ordination and could only be satisfied with a lesser 8 precept arrangement (wearing white instead of yellow or saffron) while the men still had full rights to ordain in either 8 precept or the full 10 precept / 227 precept saffron robed full ordination. On an account of this minor "technicality" fundamentalist Theravadins and other Buddhists have held that women cannot receive full ordination anymore and those who do so are "invalid."

A progressive response

The first thing we must remember is that the Buddha's teachings were oral for several hundred years before being written down. They were memorized by monks who met at several council meetings before the words were written down. Anyone who has taken even a very beginning communication class in school or college knows how easily words can get distorted over a very short amount of time. This is why fundamentalism is so wrong, because often the words and letters that are so adhered to are not even the real words of their religious founder, guru, rabbi, or teacher. People who follow the general principles of their religions and avoid rote memorization and rattling off of key verses to suit their customs are doing a much better service to their religions and tend to be more tolerant and accepting of others, including adherents of other religions.

It is quite possible that the Buddha never had any reluctance to accept women into an Order of monastics. The Buddha broke away from virtually every type of Hindu belief at the time and was well ahead of his time in his insistence on social reforms.

In one instance before his death, the Buddha remarked that, *"I will not take final Nibbana till I have nuns and female disciples who are accomplished, till I have laymen and laywomen followers who are accomplished."* Digha Nikaya 16.3.8 In this passage, the Buddha states the importance of having men ***and*** women accomplished in the Dhamma and specifically mentions **nuns**. This is repeated at other places including, Anguttara Nikaya 8.70.

Radhika Abeysekera is a scholar and author and has written the following:

"The Buddha did not give the reason for His initial refusal to Maha Pajapati. ***All the Buddhas of the past had had the order of the nuns.*** *The Gotama Buddha would have seen this and realized that the female order was a part of every Buddha's retinue. As such, some speculate that* ***He was testing Pajapati's determination and resolution, as the holy life for women****, especially women of royal birth, would be difficult and entail many hardships. Some speculate that the initial refusal was also because of the society and its treatment of women at that time, and the Buddha's fear for the safety of the female order. In general, it is felt that the initial refusal was to strengthen the determination and resolve of the noble ladies and to prepare them better for the hardships they would have to face."* (Abeysekera, 2000)

I think it makes sense. If all of the previous Buddhas had bhikkhuni Orders, there would be no reason to deny this to his dispensation. It could have just been a test.

One of the Buddha's first teachings were against the caste system. He gave the famous saying against caste, that *"birth does not make one a Brahmin"* in the fifth week after his enlightenment. In Bodh Gaya, India where the Buddha attained enlightenment there is a large sign commemorating this saying at the Maha Bodhi temple complex. This quote is significant because birth does not make you a higher person than another. In the same way as we are born male or female, it is not this birth, this gender which makes us higher or lower. It is our deeds in words, thoughts, and actions which make us higher or lower.

There was a palace that burned down during the Buddha's time. About 500 lay women perished in the blaze. Monks asked the Buddha what the destiny would be for those women and the Buddha stated that all 500 were either stream-entrants, once-returners, non-returners, or arahants (the four stages of enlightenment, including full enlightenment arahants). (Khuddaka Nikaya, Udana 7.10)

The Buddha was asked in so many words, *"is there even one woman nun who is fully enlightened."* The Buddha responded, *"There are not only one hundred . . . or five hundred, but far more bhikkhunis, my disciples, who by realizing for themselves with direct knowledge here and now enter upon and abide in the deliverance of mind and deliverance by wisdom . . ."* Sutta 73 Majjhima Nikaya and also in other suttas too.

In the Samyutta Nikaya, Bhikkhunisamyutta there are several reports of how well the nuns do against temptations from Mara (an evil deva or negative mental states, depending upon your interpretation). In Samyutta Nikaya 5.1 Mara asks a nun, *"There is no escape in the world, So what will you do with seclusion? Enjoy the delights of sensual pleasure: Don't be remorseful later!"*

The bhikkhuni (nun) responds, *"There is an escape in the world which I have closely touched with wisdom. O Evil One, kinsman of the negligent, You do not know that state. Sensual pleasures are like swords and stakes; the aggregates like their chopping block. What you call sensual delight has become for me nondelight."*

In another part, Mara asks *"Are you on the lookout for a man?"* And again the bhikkhuni rebukes Mara and Mara leaves disappointed.

Once a king listened to a Dhamma talk by the bhikkhuni Khema and she gave a most excellent talk on nibbana and the king was impressed. Then the king asked the same questions to the Buddha and received the same response that he heard from the nun. The king remarked, *"It is wonderful, venerable sir! It is amazing, venerable sir! How the meaning and the phrasing of both teacher and disciple coincide and agree with each other and do not diverge, that is, in regard to the chief matter. On one occasion, venerable sir, I approached the bhikkhuni Khema and asked her about this matter. The reverend lady explained this matter to me in exactly the same terms and phrases that the Blessed One used."* Samyutta Nikaya 44.1

Venerable bhikkhuni Khema became an arahant (enlightened) along with many other nuns, during the time of the Buddha. Before ordaining, venerable bhikkhuni Dhammadinna was the wife of a merchant. She and her husband became Buddhists and she decided to ordain as a bhikkhuni. Shortly thereafter she became enlightened. Her husband progressed well, but to the stage of non-returner, which is not yet enlightened. She surpassed her husband, which became one of many examples of where women exceeded either their husbands or their teachers in spiritual progress, once again showing the gender equality in the teachings of the Buddha.

The bhikkhu (monk) Nagasenda is famous for his teaching of no-self using the analogy of the parts of the chariot (see chapter 7). Nagasena developed this excellent teaching from the wise words of Venerable Vajjira, a bhikkhuni who lived during the time of the Buddha. She once remarked, *"Just as, with an assemblage of parts, the word chariot is used, so when the aggregates exist, there is the convention of being."* Samyutta Nikaya 5.554

Sujata is the woman who offered food (rice cooked in milk) to the Buddha when he was performing his ascetic practices (long fasts) before enlightenment. The Buddha was near death as this was before he realized and practiced the middle way. Later after enlightenment, a heavy storm came and a large cobra snake protected the Buddha. It is interesting to note that in the Judeo-Christian bible the Fall of man is blamed on a woman and a snake, but in Buddhism the world is saved (by helping the Buddha from death) by a woman and a snake. Sujata would later become a bhikkhuni.

Theravadins and all other Buddhists agree that any woman has the capacity for full enlightenment. There are three types of buddhas or enlightened ones. One is a buddha who teaches others; another is a silent buddha who attains enlightenment but does not teach, but presumably can still send his or her "rays" of metta - loving kindness to the world. The third type of buddha is a samma-sam-buddha, which is a special buddha which comes around only once every 5,000 to 15,000 years to teach the Dhamma when the Dhamma has died out from the world. This "savior" type of buddha is who the Buddha was. The next "savior" buddha is foretold by the Mahayana tradition to come in 5,000 years after his death, or roughly the year 4517 (not for another 2,500 years), named Maitreya. In the Theravada school, there is no set date, since circumstances change, but it still nevertheless, is bound to occur one day.

In all three types of buddha, there is full liberation and nibbana. One does not need to be a samma-sam-buddha to attain enlightenment or nibbana. Thus, full liberation is open to women. However, there are fundamentalist Buddhists who contend that only a man can become a samma-sam-buddha. The issue is mostly meaningless, since we already have a Buddha for our time and well over 99% of us will not attain to any of the three types of buddha, let alone the samma-sam-buddha title. But it still makes a point that only men can have this title and this is still a subtle form of sexism which can be used to discriminate in other ways.

The famous Theravada teacher Dipa Ma, was sitting quietly in her room one day while her teacher and another teacher were talking. Her teacher remarked that only a man can become a buddha (samma-sam-buddha). Dipa Ma immediately rose from her silence and exclaimed, *"I can do anything a man can do!"* The guests erupted with laughter and agreement. Dipa Ma was an

amazing woman who mastered all the jhanas and taught vipassana from her humble small home in India. (Schmidt, 2005)

What is the origin of this idea that only a man can become a samma-sam-buddha? It all stems from the 32 marks of a great man. There are a few suttas which mention the 32 marks of a great man and how the Buddha possesses these marks. If you see the list of these so-called great marks, you will see that they are truly mythological and completely legendary; certainly nothing to be taken seriously or to justify sexism.

Some of the items on this list of 32 marks of a great man include a lion's chest, a jaw like a lion, a tongue that is so long that it can reach the forehead and both ear holes, 40 teeth, and a penis encased in a sheath. Because the list is that of a great "man" and includes the penis encased in a sheath, it obviously excludes women. But anyone with a little common sense can see these mythological claims are designed to elevate the status of religious leaders by making them sound super human. It helps to convert the uneducated masses, but does nothing to shed more light on the wonderful teachings of the man who became a buddha.

The origin of the 32 marks of a great man has nothing to do with Buddhism. This is a pre-Buddhistic concept. This is proven by the fact that Asita, the seer who came to see the baby Buddha just after birth predicted that the Buddha will either become a great king and ruler or a great religious man. This seer named Asita, checked the baby Buddha and found the 32 marks of a great man present on Buddha. This was before the Buddha's enlightenment, before Buddhism, and before the Buddha's first teachings. (Sutta Nipata 3.11, Khuddaka Nikaya) This is also shown to be true in the Brahmayu Sutta:

"The Brahmin Brahmayu, was in his 120th year. He was an expert in the Three Vedas, he knew the Brahmanical authorities, with their invocations, liturgy and word-analysis and he was fully versed in the Marks of the Great Man." Majjhima Nikaya 91

The fact that Brahmayu was very old and a follower of the ancient Hindu tradition of Brahmanism, shows that the idea of the Great Marks was around long before Buddha.

In one discourse, the Buddha refutes ideas of beauty, such as the 32 marks as being anything important. The Brahmin, Sonadanda asks the Buddha about different marks of beauty, such as appearance, well-born birth, being handsome, and asks if one or more were omitted, if it mattered. One by one the Buddha omits each of these mundane items and states that what matters is wisdom, morality, and concentration, not these marks. Digha Nikaya 4.6-23

I see no logic in saying that only men can become a samma-sam-buddha. The Buddha was quite clear that women have the capacity to become fully enlightened and many nuns were certified to have done so during the Buddha's time. Nibbana and enlightenment are not any different for any of the three types of buddha. Therefore, any woman can become any of the three types of buddha.

At the very least we could conclude that only a man could be a samma-sam-buddha during times when societies are male dominated and not egalitarian. During these times, a female samma-

sam-buddha would probably not be accepted by the masses, just for being a woman. In a matriarchal society or in an egalitarian society a woman could be accepted as a teacher of the masses, a re-discoverer of the Dhamma and therefore, a samma-sam-buddha.

A fully enlightened person is simply “awake” which is what the term Buddha means. The Buddha was beyond his physical form and therefore, beyond gender. This is demonstrated in this discourse:

“Could Your Reverence be a god (deva)?”
“No Brahamin, I could not be god”
“Could Your Reverence be a devil (yakka)?”
“No Brahamin, I could not be a devil”
“Could Your Reverence be a spirit (Gandhabba)?”
“No Brahamin, I could not be a spirit.”
“Could Your Reverence be a human being (Manussa)?”
“No Brahamin, I could not be a human being.”
“Then who could Your Reverence be?”
“Brahamin, what ever tendencies there be due to the presence of which, a person may be identified as a god, devil, spirit or human being, all that has been uprooted in me, cut off not to arise again, like a palm tree stump.”
“Therefore Brahmin, call me an Awakened One (Buddha).”
Anguttara Nikaya 4.36

This is further shown in the following about who a wise person is, according to the Buddha:

“A wise person is characterized by his/her actions. It is through the activities of one's life that one's discernment shines. A person endowed with three things is to be recognized as a wise person. Which three? Good bodily conduct, good verbal conduct, good mental conduct. A person endowed with these three things is to be recognized as a wise person.” Anguttara Nikaya 3.2 It is by deeds that one is wise, not by gender or race or caste.

In regard to the bhikkhuni line, this was finally revived in Sarnath, India in 1996. Progressive Theravada monks ordained the first women as fully ordained Theravada nuns with saffron robes. The Mahayana bhikkhuni line never died out, just the Theravada one. Therefore, women have received the double ordination with Mahayana nuns and Theravada monks present. Many Mahayana nuns had both a Theravada and Mahayana ordination so that line never really died out, just the exclusively Theravada bhikkhuni line. So leave it to the fundamentalists to once again say that the ordinations are invalid, just because there were no exclusively Theravada nuns present. Since that time hundreds, to nearly thousands of women have been ordained as full bhikkhunis. They have been most readily accepted in Western nations, Sri Lanka, and Taiwan. The most resistance against the full ordinations has come from the traditions and monks from Burma (Myanmar) and Thailand.

Ayya Khema was a German born fully ordained nun who wrote many bestselling books and was a master of the Dhamma and the jhanas. She opened many monasteries and temples in Asia and Europe. Ven. Dr. Dhammananda (C. Kabilsingh) and Ven. Dr. Kusuma are fully ordained

bhikkhunis, both with a Ph.D. and are continuing in Sri Lanka and Thailand where Ayya Khema left off and have written on the subject of women's status. They state that the 8 heavy rules cannot be taken seriously. There are verses in the suttas where the Buddha pointed out some bad monks to some nuns. The Buddha told the nuns not to respect these bad monks. In one passage, the Buddha proclaims that years as a monk alone does not grant one respect, that respect must be earned (Anguttara Nikaya 7.39). The first nuns did not have nuns present to ordain them. The first nuns did not have senior nuns to seek full ordination to after a probationary period (no. 6 of the 8 heavy rules). Also, there are suttas where the Buddha deliberately remains silent while nuns are giving a Dhamma talk. After the Dhamma talk, the Buddha exclaims that he could not have said it any better. Here is an example, where the Buddha praises the enlightened nun, Ven. Dhammadina:

"The bhikkhuni Dhammadina is wise, Visakha, the bhikkhuni Dhammadina has great wisdom. If you had asked me the meaning of this, I would have explained it to you in the same way that the bhikkhuni Dhammadina has explained it. Such is its meaning and you should remember it."
Majjhima Nikaya 44.31

A layperson asked the Buddha once how is there the preservation of truth. The Buddha explains that it is good to find a worthy teacher, such as a monk, but stated that the monk must be investigated and examined before you place your trust and confidence in him. He must be examined in regard to any states of mind that might be based on greed, hate, or delusion. Only after he *"has investigated him and seen that he is purified from these states does he visit him, pay respect to him."* Majjhima Nikaya 95. 16-20

All of the above points run contrary to the 8 heavy rules and would not be allowed by the 8 heavy rules, which all shows that these rules were added much later. They were added later to justify sexism, to keep nuns in an inferior position.

"Birth does not make one a Brahmin." The Buddha is also saying *"gender does not make one a Brahmin, or a monk, or a holy person"* because one is born male or female. It is our deeds in words, actions, and thoughts which make you a Brahmin, a monk worthy of respect, or a holy person.

Another criticism is that the Buddha is said to have remarked that the teachings (Buddhism) would only last 500 years because he agreed to ordain women. This passage is mentioned in the rules for the monks in the Vinaya and is not mentioned in any other place. The Buddhist scriptures, the Tipitaka were oral teachings memorized for hundreds of years before being committed to writing in the first century BCE. All of the major and important teachings are repeated throughout many of the books of the Pali Canon. There are very few teachings that are only mentioned once. The fact that this reported 500 years statement is only mentioned once, already raises some questions.

If we are not satisfied that this may have been added later and not a saying of the Buddha, there is still another non-misogynistic possibility, by considering the context and degree of sexism in India during the time of Buddha still through today. One must remember the social context at the time of the Buddha. He lived in a very sexist society. The Buddha always presented his

teachings in the context of his audience and what they were ready for. If he was speaking to a group of people who were attracted to the devotional aspects of religion, he would adjust his talk accordingly. Once a group of people were complaining that he does not make any miracles, perform any healings, or any other supernatural powers. The Buddha had those abilities, but did not want to flaunt it and wanted his religion to be focused on his teachings and the meditation practice. But he understood the context of his audience and there at that time did make his body appear to be many, although it is one. He "multiplied" his body some one thousand fold. On another occasion he is said to have walked across the Ganges river without sinking in, basically walking on water, just like Jesus, only over 500 years earlier.

Once when visiting the Kalamas, who were very intelligent, he gave one of his best discourses where he blasted the authorities of gurus, scriptures, and tradition:

"Do not believe in something because it is reported. Do not believe in something because it has been practiced by generations or becomes a tradition or part of a culture. Do not believe in something because a scripture says it is so. Do not believe in something believing a god has inspired it. Do not believe in something a teacher tells you to. Do not believe in something because the authorities say it is so. Do not believe in hearsay, rumor, speculative opinion, public opinion, or mere acceptance to logic and inference alone. Help yourself, accept as completely true only that which is praised by the wise and which you test for yourself and know to be good for yourself and others." Anguttara Nikaya 3.65 Kalama Sutta

Consider the context of the situation of women during the time of the Buddha:

Women were not allowed to leave the home. They were to stay inside and could only go to the marketplace or another public place if they were in the presence of their husband, or if no husband, then their brother or father. Women, especially high caste women do not work outside the home at all. Education is discouraged, especially higher education for women. When a woman's husband comes home from work she is to greet him with respect and place her hand at his feet. If a woman wanted to divorce her husband, she could only do so after proving a total of 7 bad character flaws. If she cannot prove all 7, then she cannot get her divorce. She may only marry a member of her caste and her family must pay a dowry to the husband's family. A woman cannot become a sadhu (contemplative) while she is married or is still menstruating. Women cannot become priests at all in the Hindu religion.

The above situation of women during the time of Buddha sounds pretty bad, right? Actually, that is the status of women in India TODAY! In urban areas, the situation has improved a little, but in rural areas this is how women are treated in 21st century India. I recently came back from a Buddhist pilgrimage in India and witnessed this myself. We can just imagine how much even worse it may have been during the time of Buddha, over 2,500 years ago!

The Buddha did not make any rule that women need to wait until they stop menstruating before becoming nuns. This concept that a woman is unclean because she menstruates is common in many religions but is notably absent in Buddhism. Menstruation is a natural procedure and there would be no men in this world were it not for women's ability to have monthly cycles and pregnancies.

Considering the context and degree of sexism in India during the time of Buddha still through today, it is no wonder that the Buddha may have actually said those things about being reluctant and that his religion would only last 500 years. This does not mean that he was opposed to an Order of nuns, as several places in the Buddhist teachings show that gender does not matter and the whole reluctance incident appears to have been just a test (Abeysekera, 2000). If we look at history, the Buddha was correct. Back then there were no airplanes, fax machines, internet, etc. People defined their world in terms of their 500 mile radius. Buddhism did die out from its home country of India and it started to die out right at about 500 years after the death - parinibbana of Buddha. A famous Hindi king took back control of India and wanted the caste system back since he was a member of a high caste. He brought the caste system back and then there was the acceptance of Buddha as an incarnation of Vishnu. Suddenly there was no more reason for Buddhism among the Indians. They abandoned Buddhism, but fortunately, the teachings did survive in Sri Lanka and other Southeast Asian nations and then the Mahayana spread to Tibet, China, and the rest of Asia.

Since the Buddha always considered the context of his audience and what they were ready for it is highly probably that he wanted to gradually phase out the sexist policies, as the people were ready for it. There is already evidence that this is what he did with his teachings on nonviolence toward animals and the environment, by gradually phasing out the consumption of meat, which of course causes the killing of animals.

A lay person asked the Buddha, *"Venerable sir, doesn't the Blessed One dwell compassionate towards all living beings? The Buddha responded, Yes, headman, the Tathagata dwells compassionate towards all living beings. The headman responds, Then why is it, venerable sir, that the Blessed One teaches the Dhamma thoroughly to some, yet no so thoroughly to others?"* Samyutta Nikaya 42.7 And then the Buddha explains that he teaches to different groups of people based upon their abilities, intelligence, and wisdom.

"The Blessed One did not lay down a rule of training for disciples at the wrong time, but when the proper time came he laid down a rule of training for disciples, not to be transgressed as long as they lived." Vinaya, Suttavibhanga and Milindapanha 6.2

This issue is not confined to the Theravada tradition and exists in the other traditions too. For example, there has never been a female Dalai Lama, all of the Zen patriarchs were male, and in the Pure Land school, it is believed that Amitabha is male and the inhabitants of the Pure Land are all male.

In the suttas it states that some of the higher heavenly realms are inhabited by males only. This makes no sense since these same heavenly realms have inhabitants who are not of the "sensual sphere." They do not delight in the senses and do not pro-create. Therefore, common sense will tell us that the inhabitants would be gender neutral or neuter. But if we look more carefully at the scriptures we see that the use of the term male is more in the generic sense. Since the non-returners have eradicated all attachments to sense desires, there is no pro-creation and no sex organs. (Abhidhamma, Vibhanga) Therefore, the male term must be a generic use for meaning something like "person" or "being."

The Buddha appropriately advised us not to accept things just because they say so in a scripture. He knew that the teachings would get changed to meet certain customs of society. At the least we can say that a woman has not been a samma-sam-buddha or if you follow Tibetan/Vajrayana Buddhism, a Dalai Lama, because the customs and culture of the people are not ready for it. When society becomes more egalitarian, we can expect to see more female leaders in many roles, including the religious ones. Change, impermanence, is acceptable in Buddhism. The Buddha regularly adapted and changed his code of conduct for monks and nuns as the situation required it (Vinaya).

In the Maha-parinibbana sutta, of the Digha Nikaya (sutta 16), the Buddha states that the monks and nuns may abolish the minor rules as they see fit: *"After I am gone, the sangha — if it wants — may abolish the lesser and minor training rules."* Once again, the Buddha in his wisdom recognizes that there will most likely be a need for revisions in certain rules as society is more ready for egalitarian type conditions. Considering the historical and logical problems already shown in the eight heavy rules, these are the first that must be let go. In addition, any other rules that might suggest inequality should be let go and those women who have fully ordained should be fully accepted by all Buddhists as there have been ordinations with monks and nuns present and they need not all be from one tradition at the start of the reinstatement. This is keeping in line with the Buddha's intentions for an Order of monks and an Order of nuns.

In the Buddhist Vinaya there is a rule that monks and nuns cannot receive full ordination until the age of 20, prior to that time they are novice monks and nuns. But the Buddhist scriptures clearly show that at least one monk, such as Sopaka, received full ordination at the age of 7 (Khuddaka Nikaya, Theragatha 486). This is because he was quite advanced and attained enlightenment, but more importantly shows that many of the Vinaya rules were developed later, as the time and context called for the changes to the rules.

In the Buddha's teachings, he uses the words "he" and "man" to refer to all mankind, men and women, just as we typically do in common usage. But the following appears especially appropriate toward speaking to men, which is where the greatest opposition to fully ordained nuns emanates:

"A true man is not a stickler for rules, but is a true man for giving up greed, hatred, and delusion." Majjhima Nikaya 113

Today we live in the 21st century and there is certainly no need to continue the antiquated sexist policies. As shown above, the sexist policies run contrary to the spirit and intent of the Buddha's universal and wonderful wisdom. For Theravada Buddhism to continue being the orthodox, not fundamentalist school of Buddhism, it needs to fully embrace the progressive messages of the Buddha for the 21st century and beyond:

1. Social engagement, more work in the areas of charities to the homeless and other causes, such as anti-war.

2. Full equal rights for women, no exceptions, continue with full ordinations of qualified women as bhikkhunis, and full acceptance of their ordinations by the male monks.

3. More concern for the environment and leanings toward vegetarianism. Vegetarianism may not be the goal, but it does provide a light and a direction. (Thich Nhat Hanh)

There are already progressive Theravada groups that are following the Buddha's message with the above three points, including:

Bhavana Society, led by Ven. Dr. Gunaratana in West Virginia. He has ordained many women as full bhikkhunis.

Dharma Vijaya, led by Ven. Dr. Piyananda in Los Angeles, has also ordained many women.

S. N. Goenka, the most famous lay Theravada Buddhist has 10 day retreat programs throughout the world. His assistant teachers are both male and female.

Maha Upasika Bongkot, a woman, leader of the international retreat center in Sravasti, India has 100 men and women, all 8 precept and equal, all vegetarian and all work on the premises for the Dhamma and social engagement.

IMS and Spirit Rock, in the USA are lay led Theravada retreat centers with male and female senior teachers, vegetarian meals, social engagement.

Quotes from Venerables

There are many modern day venerable, bhikkhus and bhikkhunis (monks and nuns) who have emulated this "progressive" form of Buddhism and Theravada, sometimes known as "progressive Theravada" or "Modern Theravada." But as shown above, there is nothing that is really "modern" or reformist about these views. They come from the Buddha and his teachings. The Buddha was a reformer and revolutionary figure who challenged the authority of the Vedas and Brahmins. Therefore, the so-called Modern Theravada is really no other than the Theravada. Below are some quotes from modern day monastic leaders who have made some very progressive and excellent quotes in their teachings. First are a couple of quotes from the Buddha, which also espouse the Modern Theravada viewpoint.

19. "*Much though he recites the sacred texts, but acts not accordingly, that heedless man is like a cowherd who only counts the cows of others — he does not partake of the blessings of the holy life.*

20. *Little though he recites the sacred texts, but puts the Teaching into practice, forsaking lust, hatred, and delusion, with true wisdom and emancipated mind, clinging to nothing of this or any other world — he indeed partakes of the blessings of a holy life."*

The Buddha, Dhammapada verses 19-20

The Buddha also clearly did not say that the literal word of the discourses should be accepted. This is most noted in the Kalama Sutta (Anguttara Nikaya 3.65) and also in the following discourse:

"Monks, these two slander the Tathagata. Which two? He who explains a discourse ***whose meaning needs to be inferred*** *as one whose meaning has already been fully drawn out. And he who explains a discourse whose meaning has already been fully drawn out as one whose meaning needs to be inferred. These are two who slander the Tathagata."*
Anguttara Nikaya 2.25

Note the words in bold, which show that there are at least some discourses where the meaning is to be inferred and the literal meaning will be wrong. And then, also, there are some discourses which should be taken literally, but the point the Buddha makes, is that it is not **all** of them.

"The appearance of a variety of schools of Buddhism marked the entrance of dogmatism into Buddhism and dependence on authoritative interpretations. Today, different schools of thought have arisen in Buddhism due to the unquestioning acceptance of "authoritative" interpretations of the scripture. This new dogmatism goes against the non-dogmatic spirit of early Buddhism, and is therefore the beginning of degeneration. It is important to emphasize that this dependence on authorities and belief rather than on understanding for oneself, is to be regarded as a degeneration of Buddhist practice rather than progress. It is a natural human weakness to depend on others rather than to rely on oneself. But the aim of Buddhism is to overcome this weakness through the practice of Buddhism. Dependence on authority is inconsistent with Buddhist scripture."

"Use your own judgment. Scripture is only an aid to thinking."

Venerable Madewela Punnaji, from the paper and presentation on *The Place of Scripture in Buddhism and Its Relation to Doing Good* (Author of the Foreword in this book)

www.abva.org

"study shows that we cannot take the Eight Garudharmas (heavy rules) as final authority without flexibility. I can quote an example of the first Garudharma which says that "a nun even ordained for 100 years must pay respect to a monk ordained that day." Later there was a case of six monks who playfully lifted up their robes showing their thighs to attract the bhikkhunis' attention. In this case, the Buddha instructed the bhikkhunis not to pay respect to these monks. This shows that any rule laid down by the Buddha always has a certain requirement to it. One should not stick to the rule without understanding the spirit of it."

Chatsumarn Kabilsingh, Ph.D. (a Thai born woman, ordained in Sri Lanka), given the Pali name of Ven. Dhammananda

From the questions and answers article at:

www.buddhanet.net

On scripture:

“Buddhists do not consider the Tipitaka to be a divine infallible revelation from a god, every word of which they must believe. Rather, it is a record of the teaching of a great man that offers explanations, advice, guidance and encouragement and which should read thoughtfully and respectfully. Our aim should be to understand what the Tipitaka teaches, not just belive it and thus what the Buddha says should always be checked against our experience. You might say that the informed Buddhists's attitude to the scriptures is similar to a scientist's attitude to research papers in a scientific journal. A scientist conducts an experiment and then publishes his or her findings and conclusions in a journal. Other scientists will read the paper and treat it with respect but they will not consider it valid and authoritative until they have conducted the same experiment and got the same results.”

On bhikkhuni ordination:

“The Buddha founded the order of nuns during his lifetime and for five or six hundred years, nuns played an important role in the spread and development of Buddhism. But for reasons that are not clear nuns never commanded the same esteem or got the same support, as monks and in India and Southeast Asia the order died out. Today in Sri Lanka steps are being taken to reintroduce the order of nuns from Taiwan although some traditionalists are not very enthusiastic about this. However, in keeping with the Buddha's original intention, it is only right that women as well as men have the opportunity to live the monastic life and benefit from it.”

Ven. S. Dhammika, from ***Good Question, Good Answer***,
fourth edition, 2005

Tricycle: If full ordination of nuns were reestablished, would you also support full equality between men and women?

Bhante Gunaratana:

“***I support it. I support it. Fully ordained nuns should be able to do the same things as fully ordained monks. That's the kind of equality I support. The Buddha introduced extra rules for women, because without giving some concessions, without introducing some rules, there would have been an enormous upheaval and opposition coming from other monks as well as lay people. To silence them, he introduced these regulations. But in modern society these things can be modified.”***

Going Upstream, an interview with Bhante Gunaratana, by Tricycle, 1994.

"You are your own teacher. Looking for teachers can't solve your own doubts. Investigate yourself to find the truth - inside, not outside. Knowing yourself is most important."

Ajahn Chah

www.en.wikipedia.org/wiki/Ajahn_Chah

"The Suttas need to be studied, reflected on, and practiced in order to realize their true meaning. They are not meant to be 'sacred scriptures' which tell us what to believe. One should read them, listen to them, think about them, contemplate them, and investigate the present reality, the present experience with them. Then, and only then, can one insightfully know the Truth beyond words."

Ajahn Sumedho (From his foreword to the Mauríce Walsh translation of Dígha Nikaya)

"One potential danger in the use of the scriptures was clearly pointed out by the Buddha in the Discourse on the Simile of the Snake (Majjhima Nikaya 22). He speaks of those who learn the suttas but instead of practicing the teaching use their knowledge to criticize others and prove their skill in debates. The Buddha compares this to grasping a water snake by the tail: the snake will turn around and bite one's arm, causing death or critical pain. I have seen numerous Westerners, myself too at times, fall into this trap. Though one starts with the best intentions, one grasps the teaching with a dogmatic mind, uses one's knowledge to dispute with others, and then becomes locked in a "battle of interpretation" with those who interpret the texts in different ways. Another danger is to let one's capacity for critical thought fly out the window and buy into everything the suttas say."

Ven. Dr. Bhikkhu Bodhi, in interview with Inquiring Mind, Spring 2006 issue

"The Pali Nikāyas have been one of my formative influences, right from my first days as a Buddhist. The Dhamma they embody is clear, rational, balanced, gentle, and profound – everything one could hope for.

But it is easy to fall into a kind of 'Pali fundamentalism'. The texts and language are so pure and precise that many of us who fall in love with the Nikāyas end up believing that they constitute the be-all and end-all of Buddhism. We religiously adhere to the finest distinction, the most subtle interpretation, based on a single word or phrase. We take for granted that here we have the original teaching, without considering the process by which these teachings have passed down to us. In our fervour, we neglect to wonder whether there might be another perspective on these Dhammas.

Perhaps most important of all, we forget – if we ever knew – the reasons why we are justified in considering the Nikāyas authentic in the first place. While it is good enough for most faith-

based Buddhists to believe that their own scriptures are the only real ones, this will not suffice for a disinterested seeker. Any religious tradition will try to validate itself by such claims, and they can't all be right. These conflicting claims led the early researchers in the modern era to examine the evidence more objectively.

I started out this essay by criticizing 'Pali fundamentalism'; but we must also beware of becoming 'pre-sectarian' fundamentalists! The teachings of the various schools are not just a sheer mass of error and meaningless corruption, any more than they are iron-clad formulations of 'ultimate truth'. They are the answers given by teachers of old to the question: 'What does Buddhism mean for us?' Each succeeding generation must undertake the delicate task of hermeneutics, the re-acculturation of the Dhamma in time and place. And in our times, so different from those of any Buddhist era or culture of the past, we must find our own answers. Looked at from this perspective, the teachings of the schools offer us invaluable lessons, a wealth of precedent bequeathed us by our ancestors in faith. Just as the great Theravādin commentator Buddhaghosa employed an encyclopaedic knowledge of the Nikāyas, many of the greatest 'Mahāyāna' scholars, such as Nāgārjuna, Vasubandhu, and Asaṅga, based themselves securely on the Āgamas. By following their example and making the effort to thoroughly learn these Teachings we can understand, practice, and propagate the living Dhamma for the sake of all sentient beings."

What the Buddha Really Taught; The Pali Agamas and Chinese Nikayas

Bhikkhu Sujato is an Australian monk who received full ordination in Thailand in 1994. He is the abbot of Santi Forest Monastery near Sydney, Australia and is the secretary of the Australian Sangha Association. He is actively involved in helping establish the bhikkhuni lineage within the Forest Tradition.

"It is important to experience and not to believe. In order to do that, we have to pay attention. In the famous and often quoted Kalama Sutta, the Buddha gives ten points which are not suitable as criteria to follow a teacher or a spiritual path. All of them have to do with a belief system because of traditional lineage or because of sacred books. Not to believe but to find out for ourselves is the often repeated injunction of the Buddha. Unless we do that, we cannot have an inner vision, which is the first step that takes us on to the noble path."

Ven. Sister Ayya Khema, of Parappuduwa Nuns Island,

Dodanduwa, Sri Lanka, December 31st, 1989 from a Dhamma talk at a meditation retreat at Pelmadulla Bhikkhu Training Centre, Sri Lanka.

Ven. Ayya Khema was born in Germany and she had lived in the U.S., Sri Lanka, and China. She was one of the first women to receive the full bhikkhuni ordination in modern times since the Order died out in the 11th century AD. She mastered the jhanas and taught them well and wrote several bestselling Dhamma books. She was truly a Gem of the Dhamma.

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“So. Go ahead and want. Want to gain release from suffering. Want to gain merit. Want to go to heaven. Want to go to nibbana. Go ahead and want as much as you like, because it's all part of the path. It's not the case that all wanting is craving (tanha). If we think that all wanting is craving, then if we don't let there be craving, it's as if we were dead. No wanting, no anything: Is that what it means not to have defilement or craving? Is that kind of person anything special? It's nothing special at all, because it's a dead person. They're all over the place. A person who isn't dead has to want this and that — just be careful that you don't go wanting in the wrong direction, that's all. If you want in the wrong direction, it's craving and defilement. If you want in the right direction, it's the path, so make sure you understand this.”

Venerable Acariya Maha Boowa Ñanasampanno

“Some Buddhists maintain that the Buddha never said we should be vegetarians, and that monks (who the bulk of the Buddhist rules apply to), may eat whatever is offered to them, as long as they do not see, hear, or suspect that the animals, fish or fowl were killed especially for them; if they so see, hear or suspect, they are forbidden to eat the flesh. But this standpoint is totally indefensible, as anyone who looks at things a little objectively can see. And to say, as some people do, that by eating meat, they are helping the animals with their spiritual growth, is too ridiculous and transparent to be seriously considered for a moment.

Firstly, the Buddha never called anyone to believe or follow Him; instead, He urged people to see for themselves and find out what is true. Even so, many Buddhists become prisoners of books, repeating things like parrots or tape-recorders, without investigating, thereby missing the great value of the Buddha’s Way, which is a Way of self-reliance.”

Venerable Abhinyana

Venerable Abhinyana was born in 1946, in England to a Protestant family. In 1970, during summer holidays in India, he made his first contact with Buddhism and found out this religion was what he needed to follow and practice. Finally, in 1972, he left his home and became Buddhist monk in the Thai Theravada Tradition in Malaysia. From 1979 he started his teaching career here and there, to provide the teachings of Buddha for everyone with the purpose of helping them get rid of their suffering and achieve happiness. He is constantly travelling to offer the Dhamma talk for those wishing to learn and practice Buddhism.

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“From the council emerged a set of Eight Rules of Heavy Duty for each member of the Nun Order to follow for the rest of their lives. By following the rules, which are highly discriminatory against women, the Nun Order became weakened, finally leading to the decay and destruction of Buddhism in India. Comparing to a number of texts in Jainism and Law Books of Hindu and several sections in the Buddhist canons, it was found that the section of

the Eight Rules of Heavy Duty (Garudhammas), in the myth of the origin of the Nun Order, was actually an interpolation which took place soon after the passing away after the Buddha.

The members of the First Council, although honored as saints, were faithful followers of Brahmanical Laws than Buddhist mendicants who had been dissatisfied with the administration of the Buddha that women were allowed to be ordained equal to men. Thus, the real intention of the First Council was not for the preservation and protection of the Buddha's teachings as claimed by the tradition, but to marginalize the nuns."

Venerable Dr. Mettanando

The First International Congress on Buddhist Women, Hamburg, Germany, 2007

The Venerable Dr. Mettanando Bhikkhu is an outstanding monk of Thailand and overseas. He holds two degrees from Chulalongkorn University in Bangkok, prior to his ordination. He was the first monk who graduated from Oxford University, where he was also awarded the Boden Prize of Sanskrit. Also from Harvard Divinity School, he was the first monk from Thailand who graduated from the school. His last degree was a Ph.D. from the University of Hamburg, Germany.

Some core principles of the "Modern Theravada"

As shown above and in the quotes above, the progressive views of Modern Theravada are in line with the teachings of the Buddha. Listed below are some core principles (that differentiate it from the literalist or fundamentalist views):

1. There is an equal importance to the practices of meditation, sutta study, discussion, and devotional practices. But there is especially an emphasis on meditation and sutta study over rites, rituals, and ceremonies.

2. Men and women can practice together in a monastic environment.

3. The Dhamma can be taught in English or other language of the local community.

4. An international electronic sangha can exist.

5. All Buddhist traditions are not only vehicles toward complete perfect enlightenment but that they can teach each other.

6. Lay persons can not only teach other lay persons but can teach monks as well.

7. Women can teach men . . . and monks.

8. Women can become fully ordained bhikkhunis (nuns), if they so choose.

9. One can interpret the planes of existence as physical places or as mental states and neither view precludes one from being called a Buddhist.

10. A tendency to move toward vegetarianism and concern for the environment. Modern Theravadins would most likely be vegetarian or at least mostly vegetarian.

<u>**Notes/sources for above:**</u>

There are several suttas that provide support for the above, but listed below are some examples for each point above:

1. "*It is bhikkhus, because he has developed and cultivated one faculty that a bhikkhu who has destroyed the taints declares final knowledge thus. What is that one faculty? **The faculty of wisdom**.*" Samyutta Nikaya 48

*"And which are the five lower fetters? Self-identity views; uncertainty; **attachment to rites, rituals, and ceremonies**; sensual desire; and ill will."* Anguttara Nikaya 10.13

2. In the modern world, there may not be enough centers to provide for gender segregation of monastic communities, especially in countries that are predominantly non-Buddhist. This is in keeping with the Buddha's wish for the Dhamma to be spread far and wide:

"Wander forth, O bhikkhus, for the welfare of the multitude, for the happiness of the multitude, out of compassion for the world, for the good, welfare, and happiness of devas and humans. Let not two go the same way. Teach, O bhikkhus, the Dhamma that is good in the beginning, good in the middle, good in the end, with the right meaning and phrasing." Samyutta Nikaya 4.453

3. "*I allow you, O Bhikkhus, to learn the word of the Buddhas each in his own dialect."* Cullavaga, Vinaya

4. Also in keeping with spreading of the Dhamma, as number 2 above, Samyutta Nikaya 4.453

5. *"Another person has practiced the making of merit by giving as well as by moral discipline to a high degree; but he has not undertaken the making of merit by meditation. With the breakup of the body, after death, he will be reborn among humans in a favorable condition. Or he will be reborn in the company of the devas of the Four Great Kings."* Anguttara Nikaya 4.241-243

6. "*But he who lives purely and self assured, in quietness and virtue, who is without harm or hurt or blame, even if he wears fine clothes, so long as he also has faith, he is a true seeker.*" Dhammapada, chapter 10, verse 142

"There is no fetter bound by which Citta the householder could return to this world." Samyutta Nikaya 41.9 (Citta was a non-returner and a lay man)

"I say there is no difference between a lay follower who is liberated in mind and a bhikkhu who has been liberated in mind, that is, between one liberation and the other."
Samyutta Nikaya 55.54

7. *"The bhikkhuni Dhammadina is wise, Visakha, the bhikkhuni Dhammadina has great wisdom. If you had asked me the meaning of this, I would have explained it to you in the same way that the bhikkhuni Dhammadina has explained it. Such is its meaning and you should remember it."*
Majjhima Nikaya 44.31 (On the occasion of bhikkhuni Dhammadina giving a Dhamma talk to a man with the Buddha listening.)

8. *"I will not take final Nibbana till I have nuns and female disciples who are accomplished, till I have laymen and laywomen followers who are accomplished."*
Digha Nikaya 16.3.8

9. Mara's three offspring are named *Lobha*, *Dosa* and *Moha*, meaning Greed, Hatred and Delusion (mental states). Samyutta Nikaya 1 Mara-samyutta

10. *"Monks, a lay follower should not engage in five types of business. Which five? Business in weapons, business in human beings,* ***business in meat****, business in intoxicants, and business in poison."* Anguttara Nikaya 5.177

"He should not kill a living being, nor cause it to be killed, nor should he incite another to kill. Do not injure any being, either strong or weak, in the world."
Khuddaka Nikaya, Sutta Nipata, Dhammika Sutta

9

The Eight Points in the Lankavatara Sutra; Buddha on the Human Animal

The Buddha was the first person in known history to recognize that humans are animals. The Buddha stated that we are no different from animals in our ability and capacity to experience emotions, pain, and suffering. The Buddha always presented his teachings and especially his compassion for "all sentient beings." He did not place a separation between humans and animals and frequently commented on the positive qualities in animals, such as the independence of the tiger or the courageousness of the lion (which we as humans should strive for). In the Buddhist scriptures there are the following teachings which provide a direct connection to evolutionary theory and the inter-connection of humans to animals, written nearly 2,500 years ago:

"*Animals may live in water, on the earth, or in the sky. They originated in the ocean and later moved from there to the land and sky*." (Abhidharmakosa, which is the Mahayana version of the Abhidhamma, quoted in Sadakata, 1997)

"After an evolving period in earth's formation, a time comes when the earth is fully covered with water. Then, due to the heat effect of the sun a film forms on the surface of the water. An asexual fluid animal is evolved when the elements needed for life are present, that is, heat, moisture, air, etc." (Abeysekera, 2002)

Since the beginnings of civilization, humans have considered themselves separate from animals, both biologically and spiritually. Today over 150 years after Charles Darwin published his research in *On the Origin of Species* and in the later book, *The Descent of Man*, there is still a huge controversy over the theory of evolution. Large religious groups have seen biological evolution as a threat to their beliefs.

Brief history of humans

The following is a brief history of our human species which is based on a summary of the introduction in my doctoral dissertation on the history of the treatment of animals: (Snyder, 1989)

The species *homo sapiens* is a member of the animal kingdom, the class of mammals, the order of primates, and the family of hominids. The first hominids or humans of five million years ago lived a lifestyle not very different from other animals and other primates. The evidence we have from the beginnings of human culture, such as cave paintings, illustrate the human species strong interest in other animals from antiquity.

Today human culture is very complex, no longer living by nature's laws, but rather by man's laws. Modern humans have separated themselves from nature and other animals and through justifications such as intelligence, have proclaimed the human species to be the most superior form of life. Today our world is so complex, living in high-rise buildings, flying airplanes from one side of the planet to the other, that it is easy for us to forget where we came from. This is exactly what has happened. We are really nothing more than a very intelligent animal, but when we compare ourselves to other animals admittedly there appears to be a big difference. The actual difference however, is solely intelligence.

Biological Evolution

Biological evolution has huge scientific support from the fossil records. Because it is a controversial issue for some with dogmatic religious beliefs, debates have raised issues as to the validity of the theory of evolution. In actuality, a theory that has such tremendous support and physical evidence as is the case with biological evolution, is not even supposed to be called "theory" anymore, but rather, the "law of biological evolution." The voices of some groups of people with dogmatic ideas are preventing the term to be correctly transferred from "theory" to "law."

The full subject of biological evolution is too lengthy and holds too much evidence to be placed in a book such as this. Therefore, I will just briefly touch on a few points.

The major driving force of biological evolution is natural selection. It is not that complicated, it simply states that the gene pool of a species can make gradual changes as a species adapts to an environment. For example, there are numerous species (nearly all) today that have different kinds of defense mechanisms against their predators, be it the ability to change colors or some other form of hiding. The species was not "made" that way, but rather evolved to those characteristics over millions of years. Members of the species which did not have those defense mechanisms were more likely to be killed for food from their predators and thus, were not as likely to pass on their genes.

The biggest misunderstanding that people have about biological evolution is that they expect to see some sort of "transitional" forms or they believe that evolutionary theory is that one species becomes another. One species may gradually change over millions of years to produce another species, but the old species still exists until some other later event leads them to extinction. Chimpanzees, gorillas, and monkeys are ***not*** on an evolutionary path to become human beings. We as humans simply share common ancestors with other apes and much further in the past, to all animals.

On the news we occasionally hear of a new "hybrid" species or animal created by the inter-breeding of two animals of different species. For example, cats have been bred with dogs and have created animals that are half-dog and half-cat. Recently a lion bred with a tiger and created what is now called a "liger." Breeding across different species is rare and usually does not produce a pregnancy or birth, but there have been cases of it happening. If evolution were not true, this could not have been possible. These are examples of a "new" species being created

right in front of us for the world to see.

Another issue is that of the "missing link." Allegedly there is a missing link that has not been found between other primates and humans. This simply is not true. It was created by people who follow the creation theory to try and find fault with the principles of evolution. Scientists have known for quite some time that a species that looked something like a tree shrew was the common ancestor between monkeys, apes, and humans. The fossils of another ape like species, known as *ramapithecus*, have been found to be a common ancestor between apes and humans.

What exactly is the definition of a transitional form? For most people, this means the intermediate state between the physical form from one species to the next. People may not like to hear this, but when you look into a mirror, you are looking at a transitional form. There is no final, perfected state for any species, including humans. Everything is impermanent and always changing. Our human gene pool is changing all the time. Assuming humans could still be around one million years from now or more, our species would most likely look a little different. Those humans of the future would look back on our fossils and call us the "transitional form."

Currently there are over two million species of life on this planet. Most of the species on this planet are insects or plants. This two million figure represents just one percent of all the species that has ever lived. (Lewin, 1984) Therefore, 99% of all the species that have lived on Earth are now extinct. Their fossil record remains, but there is no live specimen to view to see a "transitional" form. If you really want to see a transitional form, just look in a mirror.

The Emotional and Intellectual Lives of Animals

Further evidence for our closeness to animals can be seen in the evidence we have for the emotional and intellectual lives of animals.

For centuries humans believed that animals could not think or reason, but now scientific evidence has shown that animals do think and reason. The difference is all just in the manner of degree. Humans are clearly the most intelligent species on this planet, but other animals are intelligent too, simply to a lesser degree.

Humans possess less than two percent overall genetic differences to chimpanzees, gorillas, and other apes. (Lewin, 1984) Some chimpanzees and gorillas have been taught American Sign Language and have been proven to be quite intelligent. Koko, for example, is a mountain gorilla who lives at the Gorilla Foundation near San Francisco and has a sign language vocabulary of approximately 1,000 words. She has taken I.Q. tests and has achieved scores as high as 70 to 90. (Patterson, 1987-1989) This surpasses some mentally retarded humans.

Elephants, apes, wolves, and other animals have been seen on nature studies caring for other animals in their community. These animals have been caught on film mourning the loss of loved ones, crying, and displaying other emotions. Wounded animals have been cared for by other animals in the family or community.

Like humans, animals are also capable of unethical behavior, besides the above-mentioned moral behavior. Lions have been seen killing cheetah cubs. They have done this to prevent the future competition for game-meat animals. The lions bite into the back of the baby cheetahs' necks and leave the bodies at the same place. There is no consumption of the cheetah flesh, the killing is done simply to prevent the future competition for food. This is a deliberate, pre-meditated murder in much the same way humans have killed each other over competition for resources, such as money, land, etc.

Animals have also shown some amazing affection and ethical behavior for humans. Babies and toddlers who have fallen into a gorilla habitat at zoos have been cared for and held by the gorillas when the humans passed out from the fall. As one toddler awoke to see the gorilla holding him, a loud shriek came out of the human and the gorilla immediately set the human child down to allow zoo keepers to rescue him. (ABC News) In Ethiopia, a 12 year old girl was being attacked by four men. A pride of lions came to her rescue and watched over the girl until the police came. (BBC News, online edition, 6-22-2005)

Non-violence and Vegetarianism

Because of our close connection to animals biologically (evolution) and spiritually in the re-birth process, the Buddha was opposed to violence towards animals. An understanding and acceptance of the theory of evolution is important because without that acceptance there is a perception of a great separation between humans and animals which simply is not true.

Michael Shermer, the founder of *The Skeptic Society* and *Skeptic* magazine has written about the importance of the acceptance of biological evolution and ranks Darwin's work as the single most important contribution in history. I concur with him that Darwin's research is the greatest finding in history for its potential at changing world views. It changed (or eventually will change) the world view that there is a complete separation between humans and animals. As time goes on, people will realize that it is not even just a biological connection. If we are animals as evolution shows us, then animals must also have a soul if humans do (or Buddha-nature or capacity for enlightenment or any other spiritual terminology). There is no way around it since we all evolved from the same source.

Once we realize that animals are our relatives, albeit in the distant past to a common ancestor, nevertheless, relatives, we do not want to inflict as much harm and violence to animals and the environment in general. In the Eightfold Middle Path the Buddha advises us not to kill or cause to kill and not to hold an occupation which involves killing animals or handling flesh, such as a butcher.

There are some Buddhist writings which specifically prohibit the eating of meat and there are others that seem to allow it. The most popular of the verses that seems to suggest meat eating as being acceptable is a suggestion by the Buddha that monks and nuns should eat what is served them in their alms bowls. The monks and nuns were advised to graciously accept what is served in their food bowls from a lay person. "Beggars can't be choosers" applies in the case of monks and nuns, but for the vast majority of followers who are lay people, a conscious decision

must be made. Therefore, many Buddhists (but certainly not all - about half), have chosen a vegetarian diet. (Based on surveys, including Snyder, 1986, 1987, 1989)

The following are some common questions and points Buddhists from all traditions have made against vegetarianism. Answers are provided to each and every one of their "points" to show that the Buddha's path is about compassion and at least leans towards vegetarian diets.

Q. Didn't the Buddha eat meat?

A. This is a claim sometimes made by Buddhists of all traditions. There appear to be some references about the Buddha eating choice foods which could include meat before he was enlightened, while he was living in the palace. This is before he made the great renunciation and left the householder's life and became a recluse (monk). Even after enlightenment he may have ate some meat as monks and nuns are expected to abide by the Threefold rule where they accept what is offered to them.

His final meal before enlightenment is reported to be rice cooked in milk (which is vegetarian). He ate boiled rice, grains and bread just before enlightenment (Majjhima Nikaya 36.33). The Buddha defines delicious foods as choice hill rice with curry (Sutta 7, Majjhima Nikaya). In another sutra, Buddha and Ananda compare the teachings to a sweet honey ball which consists of flour, ghee, molasses, and honey (Sutta 18, Majjhima Nikaya). Here is a passage that specifically mentions vegetarian foods:

"So the Blessed One early in the morning put on his robes and, carrying his bowl and outer robe, went together with the community of monks to the cowherd's home. On arrival, he sat down on a seat made ready. The cowherd, with his own hand, served and satisfied the community of monks headed by the Blessed One with thick ***milk-rice porridge and fresh ghee.*** *Then, when the Blessed One had eaten and had removed his hand from his bowl, the cowherd took a lower seat and sat to one side. As he was sitting there, the Blessed One, instructed, urged, roused, and encouraged him with a talk on Dhamma, then got up from his seat and left."*
Khuddaka Nikaya, Udana 4.3

After enlightenment two merchants offered the Buddha gruel made from barley meal with honey that is rolled into balls (Vinaya 1.4). Most of the time his food was very simple, the staple food was rice gruel. The Buddha even made a list about the advantages of rice gruel, stating that it dispels hunger, quenches thirst, regulates wind, cleanses the bowels, and helps digestion (Anguttara Nikaya 5.21). Even when his food was not that simple, but rather *"choice"* it was still vegetarian as at one time he ate *"choice rice, many sauces and curries"* (Majjhima Nikaya 77.9).

There appears to be one place, and apparently only this one place, where he is described as eating meat. At A.III,49 it mentions that the Buddha was once served sukaramamsa (Pali) with jujube fruit. The term mamsa = meat or flesh. The sutta mentions that the Buddha ate "out of pity" apparently suggesting that he wanted to please the layman by accepting his food.

In the Khuddaka Nikaya, Vimanavatthu (Stories of the Mansions), there are stories of

meritorious deeds done by lay people who then ascended to a deva realm. Many of the meritorious deeds were giving alms food to the Buddha or one of his monks. Here we find several examples of only vegetarian food either given to the Buddha or one of his chief monk disciples, Moggallana or Sariputta.

In the book that follows the Vimanavatthu, the Petavatthu, there are stories of beings in the realm of hungry ghosts (a lower realm, lower rebirth) and Moggallana suveys the area to find out what made them get there. In one passage it states, "*This woman ate meat and deceived with a lying word*." (Petavatthu 3.4) In another passage from the Petavatthu, a hunter kills deer and shares the meat with children every time he arrives back in town. In spite of the generosity (which normally leads to good rebirth), he is reborn as a hungry ghost, apparently because of the killing of deer and handling the flesh. (Petavatthu 3.1) The Petavatthu also contains verses showing that the Buddha was offered vegetarian foods (abbreviated Petav. below) which he ate.

List of vegetarian foods mentioned in the Pali Canon which the Buddha ate:

Thick milk-rice porridge and fresh ghee (Udana 4.3)
Wild rice (Majjhima Nikaya I. 78)
Rice with grains (Majjhima Nikaya 247), (Majjhima Nikaya 36.33)
Barley meal honey balls (Vin. I. 4)
Choice rice with curry (Majjhima Nikaya II. 7)
Rose apple, mango, myrobalan fruits (Vin. I. 30)
Steamed barley and rice (Vinaya, Suttavibhanga 1)
Lettuce and fruit salad (Vinaya, Suttavibhanga 33.1)
Vegetables and rice (Vinaya, Cullavagga VI 4.1)
Milk (Vinaya, Mahavagga VI 34.20)
Conjey (watery rice porridge) and honey lumps (Vinaya, VI 24.3-7)
Vegetables and bread (Vinaya, VI 36.7)
Ghee, honey, sugar, rice, milk (Vim. 1.5)
Molasses (Vim. 4.2) and (Vim. 6.4) and (Vim 6.5)
Rice-crust (Vim. 2.10)
Cake (Vim. 3.1)
Sugar-cane (Vim. 3.2) and (Petav. 4.5)
Rice-crust, soups and curries (Vim. 2.3)
Mangoes (Vim. 6.3) and (Vim. 6.5) and (Vim. 4.8)
Rice custard / pudding (Vim. 6.7)
Rice gruel (Vim. 4.4) and (Vim 4.5) and (Petav. 3.5)
Rice, cane-juice, sugar cane (Vim. 5.12)
Rice gruel and mangoes (Petav. 4.12)
Beans, grains (Vim. 7.6)

The bhikkhuni (nun), Rohini offered sweet cakes to a previous Buddha and was reborn in good families after that and eventually was reborn during the Buddha's time and became a nun and attained enlightenment (*Psalms of the Early Buddhists* 67, Pali Text Society translation).

In one of the Buddha's past lives, when he was a crane, he even refused to kill to eat fish, by

eating only those fish which were already dead from natural causes. (Jataka 1.206-8) If this was the level of his interest in not being part of the killing as a carnivorous animal, we can only imagine how much greater the compassion would be as an enlightened human.

At his final days in the parinibbana sutta, the food that led to his death was at one time translated as pork. The terms have been translated as ***"pig's truffles"*** which was originally mistranslated as pork. Modern scholars including, Arthur Waley, K. E. Neumann, and Mrs. Rhys David have corrected this to "the food of pigs" which are mushrooms. Today, the majority of Buddhist scholars agree that the Buddha ate mushrooms, which may have been poisonous and led to his death at the age of 80. Or it could simply have been the size of the meal that led to his death as there is evidence that the Buddha was already suffering from digestive problems well before eating the final meal (from previous suttas where the Buddha was ill and then recovered). However, the Buddha eats from the dish and requests for the remaining amount to be buried, apparently knowing that the food was in some way tainted and not simply a large meal. This suggests that the food was in some way not fit to eat, such as the wrong type of mushrooms.

Further evidence that the Buddha did not eat pork can be seen in the fact that Cunda was a blacksmith, the one who offered the final meal to the Buddha. On a recent trip to India I learned from a Hindu-Buddhist scholar that the three highest castes do not eat pork or other foods from pig meat. As a blacksmith, he was a member of the third caste and therefore, could not have prepared pork.

According to Buddhism, the three most important foods served to the Buddha were the final meal (discussed above), most likely mushrooms, the meal just before enlightenment, which was the milk rice served by Sujata, and the meal right after enlightenment, which was barley meal honey balls. All three of these meals were vegetarian.

A scientific sample is one that is done without any bias toward selecting the things to be studied or evaluated. The passages mentioning what the Buddha ate appear to fall into that category as they are spread out through the Pali Canon and refer to other teachings, not about diet and thus, appear to be random mentions of his diet. As such we can use the above as a representative sample. If we count all of the above plus the last meal, the meal Sujata gave to the Buddha and the mention of meat above, we come to: 35 vegetarian meals and 1 meat meal. This results in a diet by the Buddha that is **97% vegetarian**. This is the equivalent of eating vegetarian all year except for 10 days per year which is less than one meat meal *per month*. Such a person even in modern times would most likely be defined as a vegetarian who makes some rare exceptions as may be necessary for social reasons.

Q. What about the famous three-fold rule that the Buddha allowed meat eating if one did not hear, see, or order the animal to killed for one's consumption.

A. The main premise behind the three-fold rule is to graciously accept what one receives in your bowl when going for alms round. This rule was meant and spoken to monks and nuns, not to lay people. ***"Beggars can't be choosers"*** in modern terms. So for the vast majority of Buddhists who are lay people, a conscious decision must be made.

In the Pali scriptures and the Sanskrit Mahayana scriptures (Buddha's discourses) there are many references to the Buddha's compassion for animals and his wish for animals not to be killed, including statements in the Dhammapada and other suttas about how all animals do not wish to be killed and how we should avoid killing at all possible costs. The Buddha was most concerned about intent. If we accidentally kill and there is no intent, then there is no negative kamma accumulated. But, if we purchase meat at a grocery store, can we honestly say that we do not intend for another animal to be killed?

The monks and nuns were required to go on alms rounds for their foods during the time of the Buddha. So this apparently removed some of the "intent." But lay people must choose and can make a conscious decision at the grocery. The butcher and slaughter house workers are just doing the dirty work for the demand raised from the grocery stores by the consumers.

Ven. Abhinaya, an English-born Theravada monk has said, ***"To use scripture to justify the disgusing and cruel habit of eating meat is both dishonest and unworthy. I've never been able to reconcile the preaching of Metta-Karuna (loving-kindness and compassion) with the practice of meat eating; they contradict each other. And as to seeing, hearing, or suspecting that the animal was killed especially for someone, well, for whom is the animal killed if not for those who eat its flesh? No amount of twisting, juggling and verbal gymnastics can get around that."*** (Shabkar.org, *Taking a Stand*)

Q. But monks are not supposed to request certain foods and are supposed to graciously accept what is placed in the alms bowl. Is a vegetarian monk going to make a request for vegetarian foods only?

A. Ven. Abhinaya, responds appropriately to this question in this way, ***"Yes, it is good for monks to refrain from being fussy and choosy, but if they were to request people to offer them only meatless food, they would not be asking for themselves, but for the sake of the animals; their asking would be altruistic instead of selfish. And it would benefit the people who offer as well as the animals, for their offerings would involve less suffering and so would be more meritorious. From every point-of-view, therefore – including health and economy – vegetarianism is better."***

An interesting fact is that this three-fold rule does not exist in the Mahayana version of the sutras. The Mahayana sutras parallel much of the Pali Canon, including a version of the Pali Vinaya (code of rules for monastics) and the Abhidhamma (scientific-psychological analysis), but with the noted exception of no three-fold rule. It could be quite possible that the three-fold rule was added later by some monks to justify the consumption of meat. In both the Theravada Pali and the Mahayana Sanskrit traditions, the suttas remained oral for a few hundred years before being written down. There are few, if any, Buddhists who claim that every word in the suttas, Pali or Mahayana are the exact words of the Buddha.

In far more instances, we see the Buddha stating that no living being should be killed or caused to kill.

"For fear of causing terror to living beings, Mahamati, let the Bodhisattva who is disciplining himself to attain compassion, refrain from eating flesh."
The Buddha, Lankavatara Sutra

"The eating of meat extinguishes the seed of great compassion."
The Buddha, Mahaparinibbana Sutra

Q. The above quotes and most of the sutras that are pro-vegetarian are from the Mahayana tradition and their scriptures. Are there any pro-vegetarian suttas in the Theravada Pali Canon?

A. The Pali Canon is permeated with suttas that also espouse the virtues of not killing or causing to kill.

"All beings tremble before danger, all fear death. When a man considers this, he does not kill or cause to kill. All beings fear before danger, life is dear to all. When a man considers this, he does not kill or cause to kill."
Dhammapada, 129-130

"The worth of heart by amity reached, who kills not and does not cause to kill."
Anguttara Nikaya 8.1

"Whereas some ascetics and Brahmins, feeding on the food of the faithful, remain addicted to the enjoyment of stored-up goods such as food, drink, clothing, carriages, beds, perfumes and meat, the ascetic Gotama refrains from such enjoyment."
Brahmajala Sutta, Digha Nikaya

In one (Pali Canon) sutta, the Buddha gives 10 analogies to describe how bad attachment to sense desires can be. He compares attachment to sense desires with ten really bad things. This includes things such as a skeleton, a burning torch that is about to burn our hands, and a poisonous snake. The final analogy the Buddha makes to describe something very bad, is that of a slaughterhouse. He used the description of a slaughterhouse as one of the analogies to describe something bad. (Majjhima Nikaya 22)

Also from the Canon, ***"What is the one thing, O Gotama, whose killing you approve?"*** The Buddha responds, ***"Having slain anger, one sleeps soundly; having slain anger, one does not sorrow."*** Samyutta Nikaya 1.257-258 and also in Samyutta Nikaya 7.613-614 and Samyutta Nikaya 11 In this statement, the Buddha says that the only thing worth killing is anger.

In the following verses, we find even more direct causal connections to refrain from meat eating in the Theravada Pali Canon:

"Monks, one possessed of three qualities is put into Purgatory according to his actions. What three? One is himself a taker of life, encourages another to do the same and approves thereof.

Monks, one possessed of three qualities is put into heaven according to his actions. What

three? He himself abstains from taking life, encourages another to so abstain, and approves of such abstention.”
Anguttara Nikaya, 3.16

“He himself abstains from the destruction of life, exhorts others to abstain from the destruction of life, and speaks in praise of abstinence from the destruction of life.”
Samyutta Nikaya 55.7

“He should not kill a living being, nor cause it to be killed, nor should he incite another to kill. Do not injure any being, either strong or weak, in the world.”
Khuddaka Nikaya, Sutta Nipata, Dhammika Sutta

“Monks, possessing twenty qualities one is cast into purgatory . . . he takes life and encourages another to do so . . .” Anguttara Nikaya 10. 211

“Monks, possessing thirty qualities one is cast into purgatory . . . he takes life himself, encourages another to do so and approves of the killing . . .” Anguttara Nikaya 10. 212

“Monks, possessing of forty qualities one is cast into purgatory . . . he takes life himself, encourages another to do so, approves of the killing, and speaks in praise of the killing . . .”
Anguttara Nikaya 10. 213

The above quotes show that it is not just okay not to do the killing yourself, it is also unacceptable to encourage another, approve of another’s killing, or to speak in praise of it, such as defending the eating of meat.

In numerous places in the Pali Canon, the Buddha or one of his chief disciples reports about seeing ghostly type beings who are suffering as a “skeleton” or a “piece of flesh” or another woeful existence and being tormented by crows and other animals. The Buddha reports that these beings are suffering in these states because of a past life as a butcher of cattle or pigs or sheep (Samyutta Nikaya 19.1, Vinaya, Suttavibhanga 3.105). Although they were doing the actual killing, who would do the killing if everyone were Buddhist? Since there can be no slaughterhouses if everyone were Buddhist, at the very least, vegetarianism can be seen as an ideal to strive for.

In one (Pali Canon) sutta (Majjhima Nikaya 22, snake similie), the Buddha gives 10 analogies to describe how bad attachment to sense desires can be. He compares attachment to sense desires with ten really bad things. This includes things such as a skeleton, a burning torch that is about to burn our hands, and a poisonous snake. The final analogy the Buddha makes to describe something very bad, is that of a slaughterhouse. He used the description of a slaughterhouse as one of the analogies to describe something bad.

The first precept in both the Mahayana and the Theravada is not to kill or cause to kill any living being. The above quote from the Sutta Nipata clearly states not causing the killing of any being, nor inciting another to do so. The Buddha, who was quite familiar with cause and effect (four noble truths, dependent origination, among many other teachings) would not be blind to the

obvious effect of ordering or purchasing meat from a grocer or butcher.

Q. What about verses in the Sutta Nipata that mention certain mental states as defilements and not the eating of flesh?

A. In the Buddha's time in India there were many food fads. There is still some existing, not only in India, but in other countries too. Some of these are that garlic is an aphrodisiac or that it makes one stern and angry. Similar beliefs exist about onions and mushrooms. The Buddha was referring to these fads and that it is not taking foods in a ritualistic way that purifies you or makes you impure, what matters is the state of your mind and how you purify the mind. At that time, there were also certain rituals and foods which were believed to make you pure or impure. (Dhammika, 2007) Notice from the ending of those verses, the importance he made toward not following ritualistic purification ceremonies:

"Neither the flesh of fish, nor fasting, nor nakedness, nor tonsure, nor matted hair, nor dirt, nor rough skins, nor the worshipping of the fire, nor the many immortal penances in the world, nor hymns, nor oblations, nor sacrifice, nor observance of the seasons, purify a mortal who has not conquered his doubt." Khuddaka Nikaya, Sutta Nipata 2.11

Q. If meat eating was not allowed why were there some verses prohibiting the eating of certain animals, such as tigers, lions, and apes?

A. There are also suttas prohibiting the eating of human flesh or the intake of alcohol and intoxicants. All of this shows that the three-fold rule has flaws in it. If the monastics are not allowed to refuse any food, even if it is meat, then why would the flesh of some animals not be allowed? Shouldn't the monastic also be required to take and eat the offered tiger flesh, human flesh (if offered), or even alcohol? No monastic in the time of Buddha or today would accept those offerings, which shows that monastics ***are*** allowed to refuse. There are also suttas which state that food offerings even at the wrong time of day can be refused. So why is there this conflict with many suttas and the one sutta which contains the three-fold rule?

The answer is found in research done by the Tibetan monk scholar, Shabkar. He did extensive studies of the sutras and found that the misleading sutras indicate that the Buddha gradually phased out the permission of meat eating. When the Buddha began teaching most of the people followed some version of Hinduism and many of them still ate meat. The Buddha always presented his teachings in the context of his audience, their intelligence and what they were ready for.

"… One of the greatest obstacles to the birth of bodhichitta in our minds is our craving for meat." "If there is no meat eater, there will be no animal killer …" Shabkar Tsogdruk Rangdrol (*Food of Bodhisattvas: Buddhist Teachings on Abstaining from Meat*)

This is further confirmed in Thich Nhat Hanh's translation/interpretation of what the Buddha said on the three-fold rule in the Jivaka Sutta:

"People who understand the bhikkhus' vow of compassion offer only vegetarian food for the monks. But sometimes a person only has food that has been prepared with meat. Also, persons who have not had previous contact with the Buddha, Dhamma, and Sangha do not know that the bhikkhus prefer vegetarian food. In such situations the bhikkhu accepts whatever is offered to avoid offending the giver . . . Jivaka, some day all people will understand that bhikkhus do not want animals to be killed. At that time, no one will offer meat to the bhikkhus, and the bhikkhus will be able to eat only vegetarian food."

This translation/interpretation (*Old Path White Clouds*, 1991) of that Sutta shows that meat was meant to be phased out. And we must remember that at the time of the Buddha there were not very many Buddhists yet, so we could not expect the people offering the food to know the details of Buddha-Dhamma.

In the Buddha's teachings there is the important concept of "skilful means" which means using the correct speech in the context of the place, timing, culture, and the audience.

"Skilful means (upaya kusula) is a teacher's willingness to adapt himself or herself to the interests, needs and level of understanding of others in order to be able to successfully communicate the Dhamma to them (Digha Nikaya 3.220, Theragatha 158). *At its best, skilful means is a type of flexibility and sympathy. The Buddha said he would adapt his speech and even his appearance to be better able to teach the Dhamma to different types of people:*

'I remember well many assemblies of patricians, priests, householders, ascetics, and gods . . . that I have attended. Before I sat with them, spoke to them or joined their conversation, I adopted their appearance and their speech whatever it might be and then I instructed them in Dhamma' (Digha Nikaya 2.109).

The Buddha told his monks and nuns that when teaching Dhamma in foreign parts they should adopt the language of the people they were living with (Majjhima Nikaya 3.235)." (Dhammika, 2007)

Q. What about evolution? Does not evolution show that all animals must kill and eat as members of the food chain?

A. Some people argue that we as humans should be eating at the top of the food chain, like other large animals or because of our "superiority." However, if we are truly superior to other animals we do not need to show it by being the greatest inflictors of violence.

Rather, it is better to show moral superiority by being the most compassionate. Not all large or intelligent animals eat at the top of the food chain. For example, elephants, rhinos, some whales, and gorillas are all very large, very strong, and very intelligent animals which eat at the bottom of the food chain. Some whales have a sort of filter at their mouths which catch tiny plankton for their meals. You need a microscope to view plankton.

Because of our close connection to animals biologically (evolution) and spiritually in the re-birth process, the Buddha was opposed to violence towards animals. An understanding and acceptance

of the theory of evolution is important because without that acceptance there is a perception of a great separation between humans and animals which simply is not true.

As time goes on, people will realize that it is not even just a biological connection. If we are animals as evolution shows us, then animals must also have a soul if humans do (or Buddha-nature or capacity for enlightenment or any other spiritual terminology). There is no way around it since we all evolved from the same source.

Q. Devadatta, who was a monk and the cousin of the Buddha, made a list of suggestions which the Buddha refused to make mandatory. The list by Devadatta included a list of ascetic type practices, including: (1) that monks should dwell all their lives in the forest, (2) that they should accept no invitations to meals, but live entirely on alms obtained by begging, (3) that they should wear only robes made of discarded rags and accept no robes from the laity, (4) that they should dwell at the foot of a tree and not under a roof, (5) that they should abstain completely from fish and flesh, even if it died naturally. Since the Buddha refused to accept this list, isn't he saying that meat eating is allowed?

A. Some teachers point out that the Buddha rejected this list by Devadatta and did not make it a requirement. But what these teachers fail to recognize is the Buddha allowed monks to follow the rules or suggestions by Devadatta, if they wanted to. It was not forbidden to follow the list, if a monk or nun wanted to. The refusal of the Buddha to accept the complete list also does not mean that he disagreed with everything in the list.

The Buddha actually spoke in praise of a monk who was well-disciplined and wore worn-out rags. This proves that the Buddha did not reject certain items in the list, just the list as a whole:

"You are old now, Kassapa, and those worn-out hempen rag-robes must be burdensome for you. Kassapa responds, For a long time, venerable sir, I have been a forest dweller and have spoken in praise of forest dwelling; I have been an alms food eater and have spoken in praise of eating almsfood; I have been a rag-robe wearer and have spoken in praise of wearing rag-robes. I see a pleasant dwelling in this very life, and I have compassion for later generations, thinking, may those of later generations follow my example! For when they hear, the enlightened disciples of the Buddha were for a long time forest dwellers, were energetic and spoke in praise of arousing energy, then they will practice accordingly and that will lead to their welfare and happiness for a long time. The Buddha responds, Good, good, Kassapa! You are practicing for the welfare and happiness of the multitude, out of compassion for the world, for the good, welfare, and happiness of devas and humans. Therefore, Kassapa, wear worn-out hempen rag-robes, walk for alms, and dwell in the forest."
Samyutta Nikaya 16.5

In the above discourse, the Buddha approves of Kassapa, the forest dweller, choosing to eat only alms food (not by invitation to lay peoples' homes) and of wearing rag-robes; two items on Devadatta's list that was rejected.

In another discourse, the Buddha says, ***"I do not say householder, that all asceticism should be practiced; nor do I say of all asceticism that it should not be practiced."***

Anguttara Nikaya 10.94

In the above quotes, we see that the Buddha does accept the practice of some ascetic practices and he goes on to say that those practices which are wholesome are acceptable and good. So even if we say that vegetarianism is an extreme practice or even an ascetic practice, it can still be acceptable as it is certainly wholesome to keep with the first precept of not killing or causing to kill.

The Eight Points of the Lankavatara Sutra

In the Mahayana sutras there is an even greater emphasis on the value of a vegetarian diet. In the Lankavatara Sutra, the Buddha states that he ***"does not permit the eating of meat and will not permit it"*** and he predicted that in the future there would be people who would twist his words to make it appear that he approved of meat eating.

In the Lankavatara Sutra, the Buddha lists several reasons for not eating meat:

1. Present-day animals may have been one's kin in the past.

2. One's own parents and relatives may in a future life be born as an animal.

3. There is no logic in exempting the meat of some animals on customary grounds while not exempting all meat.

4. Meat is impure as it is always contaminated by body wastes.

5. The prospect of being killed spreads terror amongst animals.

6. All meat is nothing other than carrion (decaying flesh or like "road kill" in modern terms).

7. Meat eating makes the consumer to be cruel and sensual.

8. Man is not a carnivore by nature.

In this sutra the Buddha states: *"**There is no meat that is pure in three ways: not premeditated, not asked for, and not impelled; therefore refrain from eating meat."***

The Lankavatara sutra was written some 2,000 years ago and although it is a Mahayana sutra, it could be one of the oldest sutras or discourses of the Buddha. This is because this sutra is called Lankavatara because it includes the discourses the Buddha gave (according to legend) while he visited Sri Lanka. Even if it is not directly from the Buddha, it is certainly from his followers who were monks and nuns. Historically we know that most of the first Buddhists outside of India went to Sri Lanka. Mahinda and Sanghamitta, were the children of Ashoka and brought Buddhism to Sri Lanka in the third century BCE, only a couple of hundred years after the

parinibbana of Buddha. Today Sri Lanka remains a predominantly Theravada Buddhist country.

The other indication that this sutra includes the direct words of the Buddha is the highly scientific and advanced nature of the statements in the Eight Points. For example, number three above: ***"There is no logic in exempting the meat of some animals on customary grounds while not exempting all meat."*** This statement rings true to so many cultures, including most of the developed world. How often people cringe at the sight of people eating insects, turtles, or rats, but then sit down to eat a chicken or beef dinner. When you examine the logic, the food choices make no sense. They are all animals, if one looks gross or disgusting to eat, then the thought of eating any animal should look disgusting.

Another example is number eight: ***"Man is not a carnivore by nature."*** As we have seen with many of the Buddha's teachings, they are advanced, progressive, and ahead of his time. The Buddha knew that man is not suited for a meat-based diet. Modern medical science concurs with this finding. Heart disease, cancer, and many other illnesses have been linked to foods too high in animal protein and fat.

The human animal is not suited for meat, flesh type foods. Vegetarian animals do not have claws whereas carnivores do. Vegetarian animals perspire through the skin whereas carnivores perspire through the tongue. Vegetarians do not have large front teeth, but have molars for grinding their food. Vegetarian animals have intestines which are ten to twelve times the length of their bodies whereas carnivores have intestines that are only three times the length of their bodies. Carnivores have strong stomach acids to digest meat whereas vegetarian animals have weaker acids.

In the above comparison of physiological differences between vegetarian animals and carnivores (meat-eating), the human animal matches perfectly with the description of a vegetarian animal. Another quick comparison you can check out for yourself is to look at your pet cat or dog if you have one. If you do not have one you can watch a friend's cat or dog. Watch how a cat or dog (carnivores) eat. Carnivores bite into their food and chew it just enough to make a piece for them to swallow whole. They do not move their lower jaw side-to-side, in fact they can not. Now watch how you eat your food. Do you swallow large parts of food whole? Can you move your lower jaw back and forth (side-to-side), like other vegetarian animals?

Some people have noted that humans do not have claws and large canines because we use our intelligence to make tools which do the killing. This is true, humans did develop tools with their heightened intelligence and made killing easier. But the original humans ate only vegetarian foods. This has been scientifically shown through analysis of the fossil records of their teeth and bone wear. Humans later started to kill and eat meat, but their biological evolution (physiology) never caught up with their thirst for meat (cultural evolution) and it shows in the damages it does in terms of heart disease and other problems.

Speaking of intelligence, we can use it by rising above base animal instincts of kill or be killed. We do not need meat for survival like traditional people living solely by nature's laws, such as the Eskimos, or like a pride of lions. We can rise above animals and show moral superiority by being vegetarian, if we so choose. It is no wonder that the greatest geniuses of all time were all

vegetarian, including but not limited to: Plato, Pythagoras, Leonardo Da Vinci, Benjamin Franklin, Charles Darwin, Gandhi, and Einstein.

History provides more evidence that the Buddha was a vegetarian and advocated a vegetarian diet. In India at the time of the Buddha, the predominant religion was Hinduism. The Hindu Brahmins and priests often made animal sacrifices to the gods. The Buddha rejected animal sacrifices and the Hindus only stopped the use of sacrifices and adopted vegetarianism in large numbers after the time of the Buddha.

"These great sacrifices, fraught with violence, do not bring great fruit. The great seers of right conduct do not attend that sacrifice where goats, sheep, and cattle of various kinds are slain." Samyutta Nikaya 3.393-394

Once there was a Brahmin who was planning a large sacrifice which consisted of 3,500 animals of cattle and goats. The Buddha explains to him that a bloodless sacrifice is much better, such as giving gifts of generosity and practicing the precepts. He explains about a king who practices sacrifices of generosity for his people and how *"in this sacrifice, Brahmin, no bulls were slain, no goats, or sheep, no cocks and pigs, nor were various living beings subject to slaughter."* Digha Nikaya 5.18

The famous King Ashoka, of India converted to Buddhism, was a vegetarian, and was the first ruler to pass laws against animal cruelty. He erected many pillars honoring Buddhist teachings and there is much archeological evidence confirming Ashoka's rule. King Ashoka lived and ruled during the third century before Christ, only a couple of hundred years after the Buddha. One of Ashoka's edicts read:

"Progress of men comes from the exhortation in favor of non-injury to life and abstention from killing living beings." (Dhammika, *Edicts of Ashoka*)

When the Buddhist scriptures were written there was an obvious controversy (which continues to this day) about the consumption of meat. It appears that the monks who liked to eat meat put verses into the scriptures that seemed to allow meat eating. At the same time the vegetarian monks put verses in the scriptures which strictly forbade meat eating.

To accurately find out what the intention of the Buddha was we need to look at the basic teachings that all Buddhist clergy and Buddhist schools can agree on. If we ignore the Buddhist scripture references that seem to allow meat eating and also ignore the references which specifically forbid it, we can analyze what the Buddha really taught by focusing on his core teachings. The core teachings of the Buddha, accepted by all Buddhist schools, are found in the Eightfold Middle Path. Consider the following points:

1. Right Action of the Eightfold Middle Path refers to ***"no killing or causing to kill."***

2. The first precept is to not kill or cause to kill. The precepts are based on the Eightfold Middle Path, moral constituents.

3. When a person buys meat at a grocery store, the meat is definitely going to be replaced by the grocer. The butcher will request another killed animal from the slaughterhouse.

4. Right Understanding of the Eightfold Middle Path includes an understanding of the Four Noble Truths, which are based on cause and effect.

5. Right Livelihood of the Eightfold Middle Path does not permit an occupation of killing animals or handling animal flesh, such as a butcher.

When you consider the above points, all drawn from the core teachings of the Buddha in the Eightfold Middle Path, it is very difficult to imagine that the Buddha would have condoned the eating of meat.

One of the arguments for meat eating is that the meat could be eaten if you do not do the killing or if the animal is not killed specifically for you. If it is okay to eat meat, but not do the killing, then why would the Buddha forbid a job that simply handles the flesh, such as a butcher? What if everyone were Buddhist? Who would do the dirty work of killing so that others could eat the meat without doing the killing? There is an obvious hypocrisy in the thinking that it is okay to eat meat if someone else does the killing.

Even if you accept the idea that it is okay to eat meat as long as you do not do the killing, that still does not explain why the Buddha specifically forbade the handling of animal flesh, even if it was killed by someone else. The Buddha also required the monks and nuns to carry a filter for their water. He did not want the monks and nuns to even accidentally eat an insect. If the Buddha was this concerned about the life of an insect, we can imagine the extent of the compassion toward a cow or pig.

Even if you still believe that it is okay to eat meat if you are a monk or nun and it is offered to you, then this still does grant the right to lay people who must make the decisions on which types of food to purchase at the grocery stores. If you feel that lay people must be vegetarian and monks and nuns must accept whatever is offered to them (as most Buddhists believe) then the monastics become de facto vegetarians too, as they receive their foods from the vegetarian lay people.

The Buddha's teachings are centered around cause and effect, including the Four Noble Truths with its answers to our everyday suffering and in his teachings on kamma and re-birth and dependent origination. The Buddha was like some kind of super scientist who deeply understood cause and effect in every facet of existence. To say that he would not understand the cause and effect relationship between meat eating and the killing of animals is unimaginable.

The very first Buddhist writings of any kind are not the Pali Canon, but the edicts of Ashoka. The Pali Canon was not written until the first century B.C. The edicts of Ashoka written on rock and granite were completed in the third century B.C. King Ashoka lived only 179 years after Buddha and helped spread Buddhism in those ancient times. As one of the first Buddhists after the life of the Buddha, his edicts and example provide a good clue as to the intent of Buddha on this subject. Ashoka was a vegetarian and declared that animals should not be killed for food to

another and gradually phased out the killing of animals for food. One of the most famous edicts is in the state of Gujarat, India and reads:

"Formerly, in the kitchen of Beloved-of-the-Gods, King Piyadas [Ashoka], hundreds of thousands of animals were killed every day to make curry. But now with the writing of this Dhamma edict only three creatures, two peacocks and a deer are killed, and the deer not always. And in time, not even these three creatures will be killed."
(Dhammika, *Edicts of Ashoka*)

The edict above was originally written in the ancient Brahmi script. It represents one of the first (perhaps the first) writings about the Buddha-Dhamma.

Vegetarianism and the Middle Way

Q. How does vegetarianism fit with the middle way? Isn't vegetarianism an "extreme" view?

A. Middle way does not necessarily mean **"*a little of this and a little of that.*"** For example, we know that abstaining from drugs and alcohol is a good precept to follow because if we abuse drugs and alcohol, we can become addicts. We become prisoner to the next fix or dose. Under the influence we can do all kinds of other bad things which we may not even be aware of. An extreme or fanatical view of middle way would seem to suggest that Buddhists would be able to take some drugs and alcohol, since it is a "middle" position between addiction and abstention. But when you start the craving process, addiction can surely follow. How about a little bit of poison? Who wants to ingest some poison that can kill almost instantly, such as rat poison? This is why we need to let go of all views, including Buddhist ones. If we take an extreme view of Buddhist middle way, we might think that ***"a little of this and a little of that"*** is okay, regardless of the content.

If you feel that you can handle such things as alcohol in moderation and wish to do so you can continue with that experiment and see if your judgment is not impaired, so long as no being is harmed or killed. In regard to meat eating, even in moderation, we can not honestly say that no living being will be killed (to replace the meat).

Middle way or moderation is for wholesome and nonviolent activities and not for obvious actions which harms yourself or others. Perhaps a better way to describe the middle way is, ***"everything in moderation, including moderation."***

Vegetarianism can actually be a "middle way" position when you look at the Buddha's first description and definition of the middle way. The Buddha first described the middle way as not being the extreme of an ascetic where you deprive yourself and torture the body (such as some yogis trying to reach enlightenment through self mortification) and the other extreme of self indulgence.

Self mortification, as practiced by some yogis included long fasts. The Buddha broke the rule of the ascetics when he ate and bathed. Vegetarianism does not require long fasts or even short fasts. The one extreme is fasting and torturing your body and the other extreme is doing whatever you want. Vegetarianism does not require malnutrition or sacrificing your body or your health.

Self indulgence refers to chasing after pleasures of the senses without regard for consequences. It is an attachment to the senses. If we know that meat eating is not needed for survival and we choose to eat it because we are attached to the taste, that is a form of self indulgence.

If you consider the different levels of vegetarianism, the minimum amount to be called a vegetarian of "Lacto-Ovo" (no meat, but will eat animal products, such as eggs and dairy) does not look so extreme. For example, there are vegetarians who do not eat eggs (lacto-vegetarians), vegetarians who do not eat dairy products (ovo-vegetarians), vegetarians who do not eat any animal products (vegans), and some vegetarians who only eat macrobiotic, organic, raw vegan foods. And then there are those who take even that a step further, like the Jain food diet where, foods are eaten only from plants where the source plant did not die. For example, in this diet you only eat greens that are trimmed from the top of the plant so that the plant is not killed.

In India there are millions of Jains who only eat greens from plants that are trimmed. They check their seats before sitting down to make sure they are not sitting on any insects. The Jains also put a cover on their mouths, thinking that it will prevent the death to microorganisms in the air. The Buddha said that it is the intention that matters so that if we accidentally sit or walk on an insect, it is okay. To be a vegetarian Buddhist, one only needs to eat at the lacto-ovo level or higher. Seen in this way, with all the levels of vegetarian diets, the lacto-ovo vegetarian diet does not look so extreme.

Q. Buddhist vegetarians are attached to their view of vegetarianism. They get angry when they see Buddhists and others eating meat. This is creating defilements and anger in their minds. Is this anger a good Buddhist practice?

A. Vegetarianism is a view as noted by the "ism" at the end of the term. Some Buddhists have tried vegetarianism and later gave it up, because they felt it was an attachment to a view or "ism." When they saw people eating meat they became angry. Rather than trying to change their attitudes, they changed their diet and gave up on vegetarianism.

A meat eater could be equally as angry when they see or hear Buddhists for example, expounding the ideals of vegetarianism when they believe that meat eating is acceptable to Buddhism. Anger and attachment can come with any view, those who are vegetarian and to those who are not.

Although vegetarianism is a view as it is a philosophy of non-violence through the non-eating of meat at meals, it is also an action. In fact it can be more action and very little view. When we eat a meal we are not practicing a view, we are performing an ***action*****.** **Right Action** is a part of the Eightfold Middle Path and includes the precept of no killing or causing to kill. When you eat a vegetarian meal you are not causing the death of an animal. When you eat meat, you are causing

the death of an animal.

If we take the view that we do not want to be angry at seeing other people eat meat, so we join them, we are taking an extreme view of the principle of "letting go." If we continue with this logic then we should also kill humans, because we do not want to be angry when we see murderers on the news, so we join them. Taking the extreme view of letting go actually backfires as the person becomes attached to letting go and ignores all precepts.

We must be careful not to be too attached to concepts and views, including Buddhist ones. Another example is the concept of being in the "present." Buddhist meditation is aimed at being in the here and now, in the mindfulness of the moment. There was this Buddhist middle class person who had a master's degree and a high paying job. He met a guru who used Buddhist and new age principles in an attempt to start a cult or new religion or branch of Buddhism. This person gave up his high paying job and sold all his possessions. He followed the guru in search of enlightenment. When asked how he would pay for his housing and meals, this person responded, ***"I do not think about those matters of the future. I am only in the present moment."*** This is an example of attachment to a principle, even a Buddhist one can be wrong, if taken to this extreme.

A common theme among the success and longevity of elderly people is that they do everything in moderation, including moderation. It is the same with the middle way. If we become too attached to the concept of middle way, we lose sight of the teachings.

We can avoid feeling angry by taking a middle way position with our attitudes. For example, as vegetarians we should not call meat eaters "murderers." We should not get upset at the sight of people eating meat. Most people were raised in cultures where meat eating is seen as completely normal.

About half of all Buddhists eat meat and another small percentage drink alcohol. This does not make them "bad" Buddhists, as there is no sin in Buddhism. There is simply attachment, aversion, and ignorance that are not realized yet.

We should lead by example and explain to anyone who wants to learn about the reasons we are vegetarian from the standpoint of how much better we feel in the body and mind with a vegetarian diet. Since upbringing, culture, and tradition are so powerful, we can not expect meat eaters to just give up meat with a few valid points thrown at them. Forcing morality on people has never worked. There are numerous examples of this, including the alcohol prohibition in the U.S. in the early twentieth century. The best course of action is to balance the principles of non-killing and letting go by being a good example and not forcing our views on others. If you are a vegetarian, explain and show people how much better you feel without forceful or degrading words. I personally do not advocate the legal prohibition of alcohol, meat eating, or even drugs. I would like to see people ***voluntarily*** choose not to take these substances, but I am realistic and realize that it will take at least another two hundred years or maybe even a thousand years of education, learning, and insight.

Q. In first world countries only about 3 to 5% are vegetarian. What good is one person such as myself in becoming a vegetarian?

A. Every person can make a difference. In a typical first world country, the average person eats about 50 animals per year. This is from cows, pigs, chicken, fish, and others. One person becoming a vegetarian saves all 50 of those highly sentient beings per year. Over a 20 year period that is a savings of 1,000 animals from being sent to slaughter, from grain being fed to animals purposely bred for slaughter, and prevents or slows the pace of the depletion of species in the oceans. This also saves the depletion of rain forests and other deforestation to the environment for the purpose of growing grain for animals to be slaughtered. The deforestation not only hurts the environment to make more room for land to grow grain for slaughtered animals, but this also depletes the supplies of grains and other foods that could have been produced and fed to humans in famine areas. Every small step and every person can and does make a difference.

The Buddha said, *"One should not think little of merit, thinking 'That will not come to me.' Even a waterpot is filled by the falling of drops of water. A wise man is filled with merit, even practicing it little by little."* Dh. Ch. 9 In this quote from the Buddha, we can apply it to a vegetarian diet and say that every person does make a difference. Or in another way, if you still eat meat, even a cut-back is a start and an improvement, for example, if you eat meat only on weekends or socially and vegetarian at other times. This can still make a difference and you may gradually decide to eliminate more meat from your diet as time goes by.

Q. What about the health of the human. Don't humans need protein to sustain the body?

A. These are some of the myths about the vegetarian diet. Objective studies have repeatedly shown that diets high in fruits, vegetables, and grains are the most healthy and have the lowest rates of heart disease and cancer.

Studies have shown that both vegetarians and non-vegetarians consume too much protein. On average, vegetarians consume about twice as much protein per day as they should. Non-vegetarians consume about three times as much protein as they should. Green leafy vegetables, legumes such as lentils and soybeans are loaded with protein and iron.

Cholesterol is a leading culprit to heart disease and is found in meat and animal products, such as eggs and cheese. There is no bad cholesterol in any vegan whole (un-processed) foods.

Another leading cause of heart disease and also many cancers is trans fat foods. These are saturated fats which clog the arteries and do severe damage to our health. Trans fats include hydrogenated oils which are in some packaged foods, including vegetarian ones. But there is no need to add hydrogenated oils to vegetarian foods and many countries have banned its use. Meat and animal products naturally have trans fats in them. While we could voluntarily remove trans fats from vegan (pronounced vee-gun for vegetarian without animal products) foods, it is impossible to not have trans fats in meat and animal products, because they are naturally there.

Antioxidants such as, vitamins A, C, and E have been shown to prevent heart disease and cancers

and have even helped reverse the effects of these diseases once they have started. For the best absorption, it is best to eat foods which are high in these antioxidants, rather than hoping for absorption through supplements. Healthy vegetarian foods are loaded with antioxidants, especially fruits and vegetables. Meat and animal products do not contain any antioxidants. Many vegetables, like green leafy vegetables have as many vitamins or more than a multi-vitamin supplement, which has no guarantee of absorption.

Q. What about the health benefits of fish which contains Omega 3 oils?

A. Omega 3 oils found in fish have been shown to be quite healthy for the heart. But you do not need to eat fish to receive this beneficial nutrient. Flax seeds, hazel-nuts, and walnuts have omega 3 oils as well and are just as healthy. Flax seeds and their products can be found in cereals and other foods found at natural foods stores. Although fish contains this valuable nutrient, the negatives of fish consumption outweigh the benefits. Fish still have fatty tissue, even though it is less than the fat found in red meat, it can still be dangerous. Fish also contains mercury which has been shown to be very damaging to people's health. For the environment, fish consumption has been much too high. The oceans are being depleted of fish to a point where many species have gone extinct.

Some people incorrectly believe that eating fish is not meat-eating. Fish are not mammals, like us, but they are members of the Animal Kingdom. Mammals like cats, dogs, pigs, and humans produce milk for their babies. Other animals such as birds, reptiles and fish, do not produce milk. But this does not make them any less of an animal. The Animal Kingdom includes mammals, reptiles, birds, fish, and insects. Fish are animals and their flesh is meat.

Q. What about other nutrients that the vegetarian diet does not provide?

A. The vegetarian diet provides all the nutrients a human needs. The only exception is the vegan who does not eat any animal products could be missing vitamin B-12. This vitamin can be found in miso (fermented soy paste) and shitake mushrooms. The lacto-ovo vegetarian has no problem as animal products contain high amounts of B-12.

The cause of nearly all diseases, especially in developed countries, is not the lack of any nutrients, but rather the excess of too much food and fat. We do not hear on the news of anyone dying from lack of protein or lack of iron or lack of amino acids. The real problem is too much food and fat. People in developed countries eat too much fat and protein. The excess iron and protein leads to the health problems listed above.

An example is vitamin B-12, discussed above. We only need very miniscule amounts of this vitamin and it is stored in the body. The amount of vitamin B-12 that we need is a very puny one milligram for every 667 days (almost two years)! Yet, some meat eaters continue to argue that vegetarians are not getting enough nutrients such as protein and vitamin B-12. If you watch the news and live in a developed country such as the U.S., ask yourself how many times do you hear of people dying of scurvy or protein deficiency and other nutrient deficiencies? It just does not happen. The problem in developed countries' nutrition is excess protein and excess fat which has made heart disease the number one killer in men and women.

Q. What about the violence vegetarians do to plants and the environment in the construction of their homes and all the insects they kill in the production of their foods?

A. A couple of other arguments meat eaters like to throw back on vegetarians is that the construction of homes and buildings, which vegetarians live in required the displacement of animals and the killing of insects. Also, that the agriculture of plant foods causes the killing of insects too. They also argue that the eating of the plants itself is a form of killing.

The displacement of animals is a far less form of violence to killing animals for food. The development of homes and buildings does cause death to insects, but this is unavoidable as is accidentally stepping on an ant walking down the street. The difference is the intent. The Buddha said that there is no "crime" when there is no intent. A vegetarian builder does not intend to kill insects just as the person walking down the street does not purposely step on the ant. The consumption of meat, however, is a voluntary choice matter.

It is true that vegetarians do need to kill plants to eat their vegetarian diet, but the point is to inflict the least amount of violence. Another important point is that there is a huge difference between killing a plant and killing an animal. Vegetables and fruits are life forms, but they are not animals, like humans, cows, and chickens. A vegetable does not have a face or a central nervous system and does not scream in pain.

Many fruits and vegetables can be eaten without harming the plant, including legumes, berries, nuts, seeds, pumpkins, melons, squash, okra, and others. Another very important point is that most fruits and vegetables are eaten at the end of their natural life. In fact, fruit trees actually produce their fruit so that they may survive and produce another tree. If the tree could talk, it would beg us to eat its fruit. Seriously, when a human or animal eats a fruit, the food travels down the intestinal tract, along with some seeds. Later, when the human or animal defecates, the seeds end up back on the ground at a different location. The seeds then produce another tree. The tree remains alive and by eating the fruit, we are assisting in the production of another tree.

Now when a person eats an animal, do you think the animal had the same wish to be killed and eaten? Videos of slaughterhouse procedures have graphically shown how the animals feel about being killed. They are prodded, often with electric shock devices into the slaughterhouse. Once their throats are cut, they can be seen crying in pain and kicking with all their might to be free. Gallons and gallons of blood pour out from the cuts. It is quite graphic and would probably need an "X" rating for violence if it were shown in theatres.

Q. What about the plants and minerals? From a Buddhist perspective are we not reborn sometimes in the plant and mineral worlds, so are we not killing and eating our kin when we eat vegetarian foods too?

A. According to the Buddhist cosmology, rebirth occurs into the six realms of hells, purgatory, hungry ghosts, animals, humans, and angelic higher beings (impermanent gods). There is no rebirth into the plant kingdom. Plants do not have a developed central nervous system, a brain, or a developed consciousness.

Q. Are Vegetarian Buddhists Animal Rights Activists?

A. If the ideal Buddhist diet is vegetarian, should Buddhists also be animal rights activists?

Being an animal rights activist is certainly a noble cause to undertake, if one so chooses, but it has been my experience that only a very small percentage of Buddhists take the vegetarian message that far. There is nothing wrong with being an animal rights activist for those who want to, but the media does tend to portray the activists as extremists and sometimes as terrorists.

A Buddhist middle way position could be to take the view on the sanctity of all life and to prevent the misuse, abuse, and killing of animals as much as possible.

Here are some of the positions animal rights activists have taken and a potential Buddhist middle way answer:

Animal products – Nearly all animal rights activists are opposed to eating or promoting the consumption of animal products, such as eggs, milk, and cheese. The activists note that many farms that produce animal products keep the animals in confined quarters, such as ten or more hens in one very small cage, producing eggs. The lights are kept on 24 hours a day so that they will produce more eggs.

A Buddhist middle way position could be to eat animal products, if you so choose, if they came from cage free, organic, more natural farms. Now there are farms where the animals are kept in a more natural setting without hormone and anti-biotic injections and other bad conditions.

Animal experimentation – Nearly all animal rights activists are opposed to animal experimentation of any kind, including dissection for educational purposes in schools.

A Buddhist middle way position could be to allow animal testing only if it is absolutely necessary and if it can be definitely shown that doing such research would save human lives. It is always terrible to kill any living being for any purpose, but in many cases animal research has led to cures to some diseases which have actually saved thousands of lives or more. Humans are members of the Animal Kingdom and we share virtually identical organs to many animal species. This is why animal research has been so successful, including the vaccine for polio. But we must still not forget the ethical arguments. The animals should be kept in humane conditions and not be tortured under any circumstance. There is far too much animal experimentation in the name of research and some of the repetition should be cut back, but the number of animals killed in experiments still pales in comparison to the number killed for food. The number killed in research laboratories is in the millions while the number killed for food is in the billions to nearly trillions per year.

Fur and leather – All animal rights activists are opposed to the wearing of fur. The arguments are very valid; that no one needs fur to keep warm (there are numerous alternatives), the animals the fur comes from need to be trapped which can be quite painful, and it takes several fur animals to make one coat. Many activists are also opposed to wearing leather because it is

usually from the skins of cows and bulls.

A Buddhist middle way position would be to agree with the activists one hundred percent on the fur issue. In this day and age there is no need for furs and there is no consumption of the fur animal's meat. The animals are being killed strictly for the furs. However, with the case of leather, no animal is being killed to make leather as the leather is made from the skins of animals killed for food. If we lived in a vegetarian world, animals would have to be killed to make leather. But, since a vegetarian world is a long way off, there is no harm in using leather products, if one so chooses.

In the Buddhist Vinaya (rules for monks and nuns) the Buddha makes it a rule that the monastics cannot use antelope skins (Mahavagga 8.28) and also deer skins (Mahavagga 5.10), but then makes an exception (Mahavagga 5.13) where it is the custom / culture and so long as no being was killed specifically for the leather.

Q. Some have said that what matters is the state of your mind, not your diet. A vegetarian could have an impure mind and a meat eater could potentially have a pure mind, which is paramount in Buddhism, so what difference does diet make?

A. An argument that some meat eating Buddhist teachers make is that what really matters is the state of your mind. They say that a mind that is pure while eating meat is better than a mind that is impure, but vegetarian. This argument takes aim at the importance of mind purification in the Buddha's teachings. But this argument fails for two big reasons. If we take the view that we can do whatever we want as long as our mind is pure, then we could never convict sociopathic killers. Sociopaths commit crimes such as rape and murder and feel no remorse. They have a clear mind about their actions. They know they are violating societies laws and just do not care. They are care-free and go about their daily routines with no remorse. The Buddha specifically stated that a clear mind does not get you off the hook. One monk performed immoral acts and stated that "I feel neither ease nor discomfort, thus there will be no offense for me." The Buddha responded, "***whether this foolish man felt or did not feel, there is an offense***." (Vinaya, Suttavibhanga 3.36)

This argument that meat eating is okay with a clear mind also fails, because it does not take into account the spiritual and biological effect of the food we eat. When you eat meat you are eating the craving, fear, and poisons which the animal feels or secretes as it is being slaughtered. Since a meditator is trying to alleviate craving and suffering it is best to avoid such poisons which harm others and yourself. The Buddha and modern medical doctors have demonstrated the inter-connection of the mind-body with the famous saying "you are what you eat." Many people are vegetarians for the ethical and nutritional reasons and / or the benefits to the environment. But in vipassana we realize that there is an advantage for the purification of the mind too. Albert Einstein was a vegetarian and realized this connection with his statement, **"*It is my view that the vegetarian way of living, by its purely physical effect on the human temperament, would most beneficially influence the lot of mankind.*"**

The Buddhist commentaries on the suttas tell a story of two yogis who were very close to full enlightenment. Then they ate some meat. This created an obstacle to the complete awakening,

which therefore, did not manifest. (Shabkar)

Since it is apparent that meat eating does effect the mind and continue the craving process and the slaughterhouse process, it is important for Dhamma teachers to advise their students of the risks to health and mind purification with the consumption of meat. Many teachers have avoided this issue to stay away from controversy or to sell more books or get more followers. It would be good if teachers would change as we have the evidence of the damage meat can do to health and the mind. This does not need to be done in a forceful way, but in a way that recommends as a helpful teacher leading by example, with compassion.

Many famous Buddhist leaders have adopted a vegetarian diet and have advocated a vegetarian diet for their followers.

This includes:

Thich Nhat Hanh, founder of the socially engaged Buddhist "Order of Interbeing." He has written at least one hundred books and has centers and monasteries around the world.

Ayya Khema, very famous German born nun who has written several Dhamma books and opened many centers and monasteries in Europe and Sri Lanka. She was one of the first western women to receive full ordination.

Bhante Henepola Gunaratana, author of the best selling book, ***Mindfulness in Plain English***, and founder and abbot of Bhavana Society in West Virginia is a vegetarian and the monks and nuns at his retreat center are also vegetarian.

S. N. Goenka, perhaps the most famous lay Buddhist, who led a successful business and family life along with the teaching of Dhamma. He has opened several Dhamma centers and is famous for his ten day retreats using the body sensations, vipassana technique.

"Now I will tell you the rules of conduct for a householder, according to which, he becomes a good disciple... Let him not destroy life nor cause others to destroy life and, also, not approve of others' killing. Let him refrain from oppressing all living beings in the world, whether strong or weak." Dhammika Sutta

Interestingly there is a Theravada monk by the name of Ven. Dhammika. He wrote the famous *Good Question, Good Answer*. In the first edition, written nearly 25 years ago he came out very strongly with the opinion that one does not need to be a vegetarian at all and vegetarian views are basically wrong.

Since that time he has become a vegetarian and now he has come out with a fourth edition which states:

"Many people find that as they develop in the Dhamma that they have a natural tendency to move toward vegetarianism." (*Good Question, Good Answer*, 4th edition)

Thich Nhat Hanh has said,
"To practice nonviolence, first of all we have to practice it within ourselves. In each of us, there is a certain amount of violence and a certain amount of nonviolence. Depending on our state of being, our response to things will be more or less nonviolent. Even if we take pride in being vegetarian, for example, we have to acknowledge that the water in which we boil our vegetables contains many tiny microorganisms. We cannot be completely nonviolent, but by being vegetarian, we are going in the direction of nonviolence. If we want to head north, we can use the North Star to guide us, but it is impossible to arrive at the North Star. Our effort is only to proceed in that direction."

In this wonderful quote from Thich Nhat Hanh, he admits that we cannot be completely nonviolent, but by being vegetarian, we are in the right direction. The violence to micro-organisms, plants, and minerals, or even the displacement of animals for construction is in no way comparable to the screaming and pain of the slaughterhouse to highly sentient beings.

I like his analogy to the North Star too. To me, this says that it is true that vegetarianism is not the goal of practice, liberation is the goal; but it does provide a light and direction for reaching that goal.

Can you be a Buddhist and still eat meat? Yes, of course, everyone is at different places on the path. Can you reach full liberation without following the North Star (vegetarianism), well according to the Buddha's teachings one cannot intentionally violate any of the five precepts (first precept is to not kill, cause to kill, or incite another to kill) and be a stream entrant or higher. A stream entrant is just the first stage of enlightenment (followed by once-returner, non-returner, and fully liberated arahant). To be just the first stage of stream entrant one cannot purposely violate any of the five precepts. Does buying meat encourage or cause someone else to kill another living sentient being? That is for each of us to study and contemplate with our practice of meditation and Sutta study and come to our conclusions.

“One second of meditation is better than 50,000 years of prayer.”

Mohammed (prophet and founder of Islam)

10

The Four Foundations of Mindfulness

The Four Foundations of Mindfulness are:

1. Contemplation of the body
2. Contemplation of the feelings
3. Contemplation of the mind
4. Contemplation of the mind objects (Dhamma)

The Buddha's discourse on the Four Foundations of Mindfulness is like the meditation instructions for vipassana. An abbreviated form of the discourse can be found in chapter 18.

The discourse covers instructions for meditation on the breath, the physical sensations, the mind, and the Dhamma. This chapter will go over all four of these meditation subjects of vipassana and a fifth subject not discussed very much in other Dhamma books.

Meditation is the "lab coat" experience that can show us the way to reality and provide us with relaxation and wisdom. It is an experiential event, analyzing ultimate reality and experimenting just like a traditional scientist with a lab coat in a laboratory. Meditation is not simply a relaxation technique and can actually give us answers to life's mysteries. It is not a form of sleep. Meditators who become sleepy during meditation are simply lacking in rest and need to take a break and get some sleep. Meditation is a fully awake event that requires full concentration, mindfulness, and awareness to everything, including the meditation subject and all sounds and noises in the room and background. The meditator does not "block out" the rest of the world and in fact becomes more "one" with the rest of the world.

Another myth about meditation is that it is a form of hypnosis. Actually, we could say that meditation is a form of "de-hypnosis." As members of a certain country and culture we have been largely "programmed" to act a certain way and even think a certain way. Meditation teaches us not to follow or simply accept something as true. We discover the truth by ourselves. It is not "brain-washing" and if anything teaches us not to simply accept society's rules and traditions until we have seen the merit for ourselves.

Awareness of Breath

Focus your attention, your awareness, your mindfulness at the tip of your nose where the breath comes in and out at the tip. Try to keep your mouth closed, but if you need to open it for better breathing, that is okay. Keep your eyes closed, not tight, just in a relaxed closed state. This helps to center your attention inward. If you feel that you are falling over or that you might be

leaning too much to one side, that is okay, it is normal. Just open your eyes slightly and if you feel comfortable in closing them again then do so. It is important not to "push" things or to try "too hard," just let things happen. Notice your breaths, such as a long breath, notice it as a long breath, a short breath as a short breath, etc.

Since we keep our eyes closed to help us turn inward, another technique you may want to try is to wear industrial ear phones or muffs. They block out the noise to your ears. They can be found in hardware stores. Construction workers wear them to block out the very loud noises. This helps your mind to turn inward too in the same way closing your eyes works. Wear the muffs only when you meditate by yourself at home. At a Dhamma center, you may need to hear the gong for the end of the sitting session. Some famous writers have been known to use the industrial muffs so that they can concentrate on their writing. Another benefit to wearing the ear muffs is that you can hear your long breaths from inside your body and it can really help you focus on each breath.

The Buddha describes the great benefits from mindfulness of breathing as being very relaxed, that one *"gains at will, without trouble or difficulty, that concentration through the development and cultivation of which no shaking or trembling occurs in the body, and no shaking or trembling occurs in the mind."* Samyutta Nikaya 54.7

Awareness of Feelings (Sensations)

Notice if you have any physical sensations in the body, any painful sensations such as in your legs or stomach or arms. Just notice the sensations. Do not push the unpleasant sensations away, just watch (observe with the mind) them. If you have a pleasant sensation (physical feeling) just watch it, do not cling to it. Inevitably you might cling on to some pleasant sensations, you will see the inherent suffering in that when you "miss" the sensation as it leaves. The practice is awareness and equanimity (balanced mind clinging to nothing). You will notice the impermanent nature of all these sensations.

A typical sensation based technique is to focus your mind in a sweeping form from head to toe and then back again from toe to head. You imagine a small area, like a microscope and check for sensations starting at the top of your head. You just watch the sensations and do not jump around the body with your examination. You slowly move from the head to the toe with your examination with the mind, looking for sensations.

You will also notice that there is no permanent self to be found in your mind-body analysis through the contemplation of sensations. Thus, the meditator discovers reality for himself / herself.

Awareness of the Mind

You might also notice some emotions arising or some thoughts. Just let the thoughts come and go. Do not cling to any and do not push any away. You will notice that the mind tends to wander off in thoughts quite often. This is normal. Just watch the thoughts and see how they

come and go, not lasting for very long. If the mind wanders away in thoughts and it starts to bother you, then just bring the attention back to the breath.

You might notice some thoughts of anger coming to you. Maybe you remember something or someone that makes you angry. This anger eats at you inside. As you sit in meditation you can feel the heated sensations. You may feel your heartbeat going faster. You see how this is hurting you. You realize that these negative emotions hurt you first instead of whom your anger is directed towards. This is a form of realization. You can discover the truths of the Buddha's teachings for yourself. It is impossible to be angry at someone without hurting yourself first. Therefore, you aim to have more peaceful thoughts and feelings toward yourself and others.

Anger is sometimes believed to be good, as something that needs to be "released" to make you feel better. The sensations of heat that come with anger only worsen while you are in a rage. The "release" only becomes an escalation of negative feelings and sensations. The anger worsens the situation for the one with the anger and the one who is on the receiving end. We do not need to suppress our anger, we just need to have more equanimity, compassion, sympathetic joy, and loving-kindness so that there will be no anger to "release" or suppress. The result will be an inner peace free of negativity and free of painful sensations for you and others.

Eventually in the practice you might experience some states of great joy, bliss, contentment, utter peacefulness, or even a state where you no longer "feel" any of your senses. Do not get fooled, these are not enlightenment experiences, but they are very pleasant experiences that may be "stepping-stones" on the Path to enlightenment. Do not cling to these experiences or try to make them happen. If you do they will NOT come or will NOT stay. Just watch these experiences.

Posture

Choose a posture that is comfortable to sit in for 45 minutes to an hour. Do not force yourself to sit in one of the lotus postures if it is too painful. *"If pain was our goal we would be sitting on a bed of nails."* (S. N. Goenka, in Hart, 1987) Pain is one of the meditator's chief obstacles, so don't encourage it. Acceptable postures include full, half, and quarter lotus, American Indian, Burmese, kneeling, or in a chair. The goal of practice is to obtain mindfulness / awareness / equanimity during everyday life, 24 hours a day, every day. Thus, eventually there will be mindfulness / awareness / equanimity even when we are not sitting, when we are working, eating, walking, etc. Therefore, clinging to a particular posture as the "one and only right way" is not necessary.

You may place your hands in your lap or wherever is comfortable. The point is to be relaxed and not in a tense position with the legs, hands, or the body. A common placement of hands that is popular is to put your right hand, palm up, under your left hand, palm up, and have the thumbs lightly touching each other.

Don't struggle with pain when it arises in the legs. Observe the pain and do not put any

resistance to it. If the pain is still too strong, change your posture. It is okay to change your posture in the meditation hall during the sitting, just mindfully note the change in posture and then make the change in your body position.

Walking Meditation

During the walking meditation periods at a Dhamma center you can continue sitting if you like or continue the meditation with walking. Walking meditation is done in the "rows" of the hall, horizontally. Choose a position in the hall on one side and walk back and forth in a straight line in that row. You walk at your own pace by yourself in your row. Walking meditation is done at a slower pace than normal walking. This is to strengthen our mindfulness of each step or movement. Place your awareness to each step or if you can to each movement of lifting, moving, and placement of each foot.

As with all types of meditation, maintain awareness and equanimity. Notice the sensations of each movement of your feet and body and maintain a balanced mind to these sensations.

Meditation on the Dhamma

The Dhamma is the (more common) Sanskrit word for Dhamma (Pali) which means Truth or Law. The word Dhamma represents the Buddha's teachings and includes all of the Buddhist concepts, doctrines, and "theory." The Dhamma is considered one of the most essential aspects of practice, one of the Triple Gems, the other two being the sangha (community) and the Buddha. Anyone who is a Buddhist / friend of Buddha's teachings takes refuge in the Triple Gem. Since the Dhamma is a term for the all-inclusiveness of the Buddha's teachings, the Buddha emphasized the importance of Dhamma:

"Remain with the Dhamma as an island, the Dhamma as your refuge, without anything else as a refuge." Samyutta Nikaya 47.13 and also at Digha Nikaya 26

Bhikkhu Bodhi is the American born monk who has translated much of the Pali Canon. He is a Pali scholar who has done much service to the Dhamma with all of his translations. He confirms that the translation of the fourth foundation of mindfulness does refer to the Dhamma in this introduction to one of the books of the Samyutta Nikaya: *"The word is often rendered mind-objects or mental objects, as if it denoted the sixth external sense base, but this seems to narrow and specific. More likely Dhamma here signifies all phenomena, which for purposes of insight are grouped into fixed modes of classification determined by the Dhamma itself – the doctrine or teaching – and culminating in the realization of the ultimate Dhamma comprised within the Four Noble Truths. There are five such schemes: the five hindrances, the five aggregates, the six pairs of internal and external sense bases, the seven factors of enlightenment, and the Four Noble Truths."* (Bhikkhu Bodhi's year 2000 translation of the Samyutta Nikaya, pp. 1504-1505)

The Buddha taught in many different forms and on many different subjects, depending upon his audience or the specific individual person he was teaching. There are 40 different meditation subjects. For example, a devotional person might be given the subject of "Meditation on

the Buddha" or some other devotional figure. A person who has a tendency to hold grudges might meditate on loving-kindness or might meditate on equanimity. The most common meditation subjects are awareness of breath, contemplation of physical sensations, contemplation of thoughts or emotions, and contemplation on the Dhamma. All of these four are discussed at length by the Buddha in the Four Foundations of Mindfulness discourse. The first three have been discussed above.

One of the Four Foundations of Mindfulness is the Meditation on the Dhamma. It is also one of the 40 meditation subjects. A meditation subject is chosen by the meditator or with the assistance of a teacher. Typically intellectual persons or those who are analytical or like to read are given the meditation subject of Dhamma. It is a rarely talked about meditation subject. The reason that some Dhamma teachers do not talk about it is because they do not want beginners to go into this form of meditation without a firm base in the awareness of breath subject first. If beginners started directly with the Dhamma as the subject, they might believe Buddhist meditation to be nothing but study and then make no progress. Thus, this form of meditation should be done only by advanced meditators. At a minimum a person should have practiced at least a year in meditation subjects such as physical sensations or awareness of breath and also the meditator should be well versed in at least ten Dhamma books.

Meditation on the Dhamma includes such things as reading a Dhamma book. There are a rare few Dhamma teachers who lacking Insight, knowledge, and wisdom state that reading is "bad" and most certainly not meditation. Do not let anyone, even a teacher tell you that reading is wrong. Beware of people who say that reading is bad. What are they afraid of that you might discover? What I am stating here is that reading is meditation and recommended by the Buddha. In the Four Foundations of Mindfulness the Buddha describes specific analytical contemplations in the part of the discourse on the meditation on the Dhamma, sometimes referred to as "mind-objects" in the Buddhist scriptures. This includes the analysis of the five aggregates, the seven factors of enlightenment, the hindrances to meditation, and the Four Noble Truths.

In the deep thought or contemplation of various elements of the Dhamma, the meditator may come to some Insights. The famous monk, Dr. Walpola Rahula, who wrote the classic book, *What the Buddha Taught*, states that meditation can be on intellectual subjects and that reading a Dhamma book is a form of meditation (meditation on the Dhamma). This book by Dr. Rahula written in 1959 is still considered one of the best introductory books on Buddhism and is still the recommended book for beginners and others interested in the Buddhist Path.

When the Buddha taught he used many different forms of instruction depending upon whom he was talking to. If the person was analytically inclined then he would use words to encourage that strength in the person's practice. Many times an analytical discussion led to Insight and even enlightenment. In the scriptures of Buddhism there is a story of a whole group of monks who attained enlightenment after discussing Dhamma in an analytical, intellectual way (Khemaka Sutta, Samyutta Nikaya, Sutta Pitaka).

This is not to say that simply reading a Dhamma book will give you the wisdom of enlightenment. No, not by itself, anyway. Intellectual knowledge and wisdom through inference

and analysis is good, but not the insight of enlightenment or an enlightenment experience. However, during the process of contemplation or even the reading of a Dhamma book, an Insight may occur. This insight is an actual experience by the meditator and not just mere blind acceptance of what is written in the book or mere intellectual knowledge.

How many times have you read something in some magazine or a newspaper or a book and a "light-bulb" appears over your head? You get some kind of idea about something. Maybe it is an idea of yours on how to "build-a-better-mouse-trap" for example. Sometimes ideas pop into our head, inventions, better ways of doing something, etc. This usually happens to us after or during some kind of analysis such as reading a book. In the book we were reading there may even be only a remote similarity to the idea we created. The Insight just appears.

If you have considered yourself a member of a meditation tradition such as Buddhist and sometimes feel guilty because you like to read more than doing the sitting practice; ***don't feel guilty***. Sitting meditation practice is very helpful and helps to center our practice around the inner calm of the mind when only awareness and equanimity are present. But, meditation on the Dhamma is good too. **IT IS** one of the meditation subjects of vipassana. To practice meditation on the Dhamma choose one of the subjects listed below.

Contemplate on one of the following elements of the Dhamma:

The Five Hindrances

(The five hindrances are obstacles to meditation, as mentioned in the Four Foundations of Mindfulness. The five hindrances are sense desire, anger, sloth and torpor, agitation and worry, and extreme skepticism.)

How does one of the hindrances arise and how does it cease? Consider this for all of the hindrances.

The Four Noble Truths

(Life is suffering, the origin of suffering is unreasonable expectation, suffering ceases when unreasonable expectations cease, the way is the Eightfold Middle Path.)

Do the Four Noble Truths agree with analysis and logic? If so notice if they can be experienced in the analysis of the mind-body.

The Seven Factors of Enlightenment

(mindfulness, investigation, energy, rapture, calm, concentration, equanimity)

Notice when any of the enlightenment factors are present in you. What is the nature of each of the enlightenment factors? What type of sensations arise? How does an enlightenment factor arise?

The Five Aggregates

(matter, consciousness, feeling, perception and memory, and mental formations)

What are the aggregates? How does each one relate to the universal characteristics of impermanence, no permanent self, and suffering? Is there anything permanent in each of the five aggregates? Are the five aggregates in combination a permanent thing? What is a being?

Dhamma Books

Read a Dhamma book. Read a couple more. If you like to read, go for it. Read several. Read the original words of the Buddha in the scriptures of Buddhism. Read the encyclopedic *Path of Purification* and / or the *Path of Freedom*, written in the fifth century and the first century respectively.

A detailed explanation of Theravada

To further show the importance of investigation and analysis, it is important to understand the definition of Theravada:

Theravada - (Pali) The way of the elders. The oldest, most orthodox form of Buddhism. The teachings and practices are virtually unchanged from the time of the Buddha, including the monastic orders and the rules for the monastic communities and the emphasis on meditation and the teachings of the Eightfold Middle Path. There are two basic forms of Theravada that have developed in modern, developed countries. One is the ethnic-Asian form which has come to modern countries virtually unchanged from its form in its home country (typically or usually a Southeast Asian country). In the ethnic-Asian form there are more rituals, chanting, and ceremonies. In many cases the Buddhist temple is also a cultural center. The other form of Theravada that has developed in modern countries is a non-sectarian vipassana. In this form there are few, if any, rituals chanting, or ceremonies and the Dhamma teacher is more likely to be a lay person rather than a monk or nun. The emphasis is on vipassana meditation and many of the members of such a group are likely to report that they are not Buddhist. Both are excellent forms of practice to follow. They are not in conflict with each other just as no Buddhist school is in conflict with another or any other religion.

Tipitaka - (Pali) Three baskets. It refers to the three large parts of the Buddhist scriptures, the Suttas, Vinaya, and Abhidhamma. The tipitaka is approximately 20,000 pages long. The suttas are the discourses, the vinaya is the code of conduct for monks and nuns, and the abhidhamma is the higher pyshological, scientific teachings.

Vipassana - (Pali) Insight. Insight meditation, the procedure for seeing Reality, attaining wisdom, calming and purifying the mind, and attaining enlightenment.

The Buddha's teachings are focused on the Eightfold Middle Path which is characterized by Morality, Concentration, and Wisdom. All three are cultivated in the 8 fold path. There are many schools of Buddhism and many varieties all of which emphasize different aspects in practice, such as chanting, meditation, bodhisattva ideal, and prostrations.

The Theravada places a balance between the different types of practice with about an equal importance given to all the types including chanting / prayer (such as loving kindness prayers), meditation, generosity and helping others, and reading / studying and analyzing. Contrary to some belief, the Theravada does include an emphasis on compassion, generosity, and helping others, including aiding them in their attainments. There is just more of an equal footing given to individual attainments along with helping others and the other practices mentioned here.

This is demonstrated in the following discourse from the Pali Canon, which shows that the Theravada does have this emphasis on compassion, generosity, and helping others:

"Monks, these four types of individuals are to be found existing in the world. Which four? The one who practices neither for his/her own benefit nor for that of others. The one who practices for the benefit of others but not for his/her own. The one who practices for his/her own benefit but not for that of others. ***The one who practices for his/her own benefit and for that of others.*** *Just as from a cow comes milk; from milk, curds; from curds, butter; from butter, ghee; from ghee, the skimmings of ghee; and of these, the skimmings of ghee are reckoned the foremost —* ***in the same way, of these four, the individual who practices for his/her own benefit and for that of others is the foremost, the chief, the most outstanding, the highest, and supreme."***
Anguttara Nikaya 4.95

The Buddha did not call his followers Buddhists and in fact in at least one instance recommended that Buddhism be called vibhajjavada, which means "doctrine of analysis." The followers would be called vibhajjavadins, which would basically mean "analysts" or "those who analyze."

The Theravada also acknowledges that progress on the Path is gradual, which is supportive of the gradual training involved with meditation and study. In the Pali Canon, Majjhima Nikaya, Kiagiri Sutta 70.22 the Buddha says:

"Bhikkhus, I do not say that the final knowledge is achieved all at once. On the contrary, final knowledge is achieved by gradual training, by gradual practice, gradual progress."

The Buddha further talks about studying the Dhamma, following the Dhamma, having faith or confidence in the teachings by hearing it and memorizing some of it, and practicing it. In Majjhima Nikaya Subha Sutta 99.4 the Buddha says, *"I am one who speaks after making an analysis."*

In Majjhima Nikaya Ganakamoggalaha Sutta 107.3 the Buddha states, *"It is possible, Brahmin, to describe gradual training, gradual practice, and gradual progress in this Dhamma and Disciplne."*

In Aguttara Nikaya 8.19 the Buddha states, *"just as the mighty ocean slopes away gradually, falls away gradually, shelves away gradually, with no abruptness like a precipice; even so in this discipline of Dhamma there is a graduated training, a graduated practice, a graduated mode of progress, with no abruptness."*

In several places the Buddha talks about making an investigation. Even the parts that refer to faith or confidence in the Buddha (as an enlightened one) or in the teachings, are only after an investigation of the teachings to see if they are good and make sense.

"Here, bhikkhus, when he makes a thorough investigation, a bhikkhu thoroughly investigates thus: 'The many diverse kinds of suffering that arise in the world headed by aging-and-death: what is the source of this suffering, what is its origin, from what is it born and produced? When what exists does aging-and-death come to be? When what does not exist does aging-and-death come to be?'"
Samyutta Nikaya 12.51

Upali lived during the time of Buddha and was the follower of another religion and went to the Buddha in order to argue with him and try to convert him. But after talking to the Buddha, he was so impressed that he decided to become a follower of the Buddha. But the Buddha said:

"Make a proper investigation first. Proper investigation is good for a well-known person like yourself.

Now I am even more pleased and satisfied when the Lord says to me: 'Make a proper investigation first.' For if members of another religion had secured me as a discipline they would have paraded a banner all around the town saying: 'Upali has joined our religion.' But the Lord says to me: Make a proper investigation first. Proper investigation is good for a well-known person like yourself."
Majjhima Nikaya 56.16

The fifth part or book of the Samyutta Nikaya goes into detail about the 37 aids to enlightenment (which is like an outline of the way to enlightenment and discussed in the last chapter of this book) and the most common mental factors found according to the lists and Buddhaghosa in the Visudhimagga (Path of Purification) are investigation, mindfulness, and wisdom. This further shows the supremacy of completing an analysis and attaining wisdom in the Buddha's religion and a rejection of blind faith.

The encyclopedia entry for *Vibhajjavada* is as follows:

The Vibhajjavada school says that the first step to insight has to be achieved by the aspirant's experience, critical investigation, and reasoning instead of by blind faith. This school was introduced to Sri Lanka by the Venerable Mahinda, son of Emperor Asoka, who brought with him the Pali Canon. Vibhajjavada is an ancestor of the school known today as Theravada.

In one discourse, the Buddha emphasizes the importance of meditation and study:

"There are Dhamma-experts who praise only monks who are also Dhamma-experts but not those who are meditators. And there are meditators who praise only those monks who are also meditators but not those who are Dhamma-experts. Thereby neither of them will be pleased, and they will not be practicing for the welfare and happiness of the multitude, for the good of the multitude, for the welfare and happiness of devas and humans." Anguttara Nikaya 4.46 The Buddha goes on to praise both Dhamma-study and meditation. To this day, there are some groups who disparage the other, while in fact both study and meditation are important and praised by the Buddha.

The Theravada can be seen as the foundation of Buddhism with its origin to the time of Buddha and the equal importance given to all forms of practice. The other schools of Buddhism are not wrong and in fact are on the Path to enlightenment in the same way, they just emphasize different characteristics of the foundation more and specialize in one or more forms of practice, but do not reject the foundation.

The supremacy of Wisdom in the Pali Canon

The use of this meditation on the Dhamma, emphasizes the cultivation of wisdom. We normally think of the cultivation of wisdom through study and this is the case, but with the practice of meditation too, as shown above. There are a number of discourses in the Pali Canon which support this use of study with the frequent occurrence of wisdom being mentioned as supreme.

"Venerable sir, our teachings are rooted in the Blessed One . . . It is bhikkhus, because he has developed and cultivated one faculty that a bhikkhu who has destroyed the taints declares final knowledge thus. What is that one faculty? The faculty of ***wisdom****. For a noble disciple who possesses wisdom, the faith that follows from it becomes stabilized, the energy that follows it becomes stabilized, the mindfulness that follows it becomes stabilized, the concentration that follows it becomes stabilized."* Samyutta Nikaya 48.45

"It is, bhikkhus, because he has developed and cultivated two faculties that a bhikkhu who has destroyed the taints declares final knowledge thus. What two? Noble ***wisdom*** *and noble liberation. For his noble* ***wisdom*** *is his faculty of wisdom; his noble liberation is his faculty of concentration."* Samyutta Nikaya 48.46

"Bhikkhus, just as the footprints of all living beings that walk fit into the footprint of the elephant, and the elephant's footprint's is declared to be their chief by reason of its size, so too, among the steps that lead to enlightenment, the faculty of ***wisdom*** *is declared to be their chief, that is, for the attainment of enlightenment."* Samyutta Nikaya 48.54

"Bhikkhus, just as among fragrant heartwoods red sandalwood is declared to their chief, so too, among the states conducive to enlightenment the faculty of ***wisdom*** *is declared to be their chief, that is, for the attainment of enlightenemment."* Samyutta Nikaya 48.55

"Bhikkhus, just as, among the trees of Jambudipa the rose-apple tree is declared to be their chief, so too, among the states conducive to enlightenment the faculty of ***wisdom*** *is declared to*

be their chief, that is, for the attainment of enlightenment." Samyutta Nikaya 48.67

*"Bhikkhus, just as, among the trees of the Tavatimsa devas the coral tree is declared to be their chief, so too, among the states conducive to enlightenment the faculty of **wisdom** is declared to be their chief, that is, for the attainment of enlightenment."* Samyutta Nikaya 48.68

*"Bhikkhus, just as, among the trees of the asuras the trumpet-flower tree is declared to be their chief, so too, among the states conducive to enlightenment the faculty of **wisdom** is declared to be their chief, that is, for the attainment of enlightenment."* Samyutta Nikaya 48.69

*"Bhikkhus, just as, among the trees of the supannas the silk-cotton tree is declared to be their chief, so too, among the states conducive to enlightenment the faculty of **wisdom** is declared to be their chief, that is, for the attainment of enlightenment."* Samyutta Nikaya 48.70

As can be seen in these many similes, the Buddha really hammers down the importance of wisdom for the Path and especially for the attainment of enlightenment. Faith is important to Buddhism and in this context it means confidence in the teachings. But even faith is attained by doing some initial examination. For example, we study many different religions and decide to try Buddhism because there is some logic to the teachings. Even in this way, the Buddha still places it as the lowest:

"Bhikkhus, there are these five faculties. What five? The faculty of faith, energy, mindfulness, concentration, and wisdom. These are the five faculties. One who has completed and fulfilled these five faculties is an arahant. If they are weaker than that, one is a non-returner; if still weaker, a once-returner; if still weaker, a stream-enterer; if still weaker, a Dhamma-follower; if still weaker, a faith-follower." Samyutta Nikaya 48.12

Non-returners who have eradicated five of the ten hindrances to enlightenment are usually reborn in the Pure Abodes and attain enlightenment there. There are five different levels or planes of existence in the Pure Abodes. The higher levels have a longer life. Non-returners ascend to the different levels based on what their directive force or "specialty" was as a human. At the first or lowest level in the Pure Abodes are those whose directive force was **faith**. At the next level is **energy**, the level above that is **mindfulness**, the level above that is **concentration**, and the highest level in the Pure Abodes is reserved for those with the directive force of **wisdom**. (Khuddaka Nikaya, Paramatthajotika)

Having faith / confidence is good and on the Path, but at the lowest level according to the Buddha's Path. The highest and most important is the faculty of **wisdom**.

About Posture, Time, and Place

Choose a posture that is comfortable to sit in for at least 45 minutes. Choose a meditation posture such as one of the lotus positions or kneeling, American Indian, Burmese, or in a chair. Try to sit while you read or contemplate just as you do when you work on one of the other meditation subjects, such as awareness of breath. Try to sit without moving except for the turning of pages in a book, if you are reading. Take this meditation seriously and even though

you may be reading, try to remain still just as you do with other forms of meditation. When you go to a Dhamma center to meditate with a group do not use the reading form of meditation. This would be too distracting for yourself and the others in the center. Use the reading form of meditation only when you are at home and not distracted by others or sitting with others. However, when you meditate in a group such as at a Dhamma center you can still practice this meditation on the Dhamma. Do this by contemplating, focusing your mind on something you have read or one of the concepts (subjects) above.

Meditation on the Dhamma is not for everyone. If you do not like to read or you are not the "intellectual" type, no problem. There are 39 other forms of meditation.

Why group practice is beneficial

Participating in group meditation is helpful along the Path because it encourages us in our practice. Whatever the reason, be it the community, peer pressure, the teachers, the meeting of like-minded individuals, etc., group practice helps us continue to practice on the Path. Many meditation groups have a networking time where the meditators can meet and get to know each other better. This is helpful not only for the social benefits, but for learning from other people's experiences in meditation. In ancient times meditators came to retreats or the temple for meditation and everyone just left back to their homes. This is because everyone already knew each other very well in the close-knit traditional society. However, in modern times there are people who live next door to each other for many years without even knowing each others' names. For some, the networking time at a meditation group may be the only intelligent conversation a person participates in for the whole week. Some meditation groups have a "Kalyana Mitta" (spiritual friends) group which is a discussion on various aspects of the Dhamma. This can be very beneficial for networking and also for Insight (see above on meditation on the Dhamma).

"The Bhikkhu Ananda approached me, paid homage to me, sat down to one side, and said: Venerable sir, this is half of the holy life, that is, good friendship, good companionship, good comradeship." Then the Buddha said, *"Not so, Ananda! Not so, Ananda!* ***This is the entire holy life, Ananda, that is, good friendship, good companionship, good comradeship.*** *When one has a good friend, a good companion, a good comrade, it is to be expected that he will develop and cultivate the Noble Eightfold Path."*
Samyutta Nikaya 3.18

Participating in a one or two or three week retreat once a year does not help us with everyday mindfulness if we do not practice on a regular on-going basis. It is best to meditate for at least 30 minutes everyday. But if we can not do it everyday, then at least once or twice a week is better than nothing or the once a year practice.

Life Meditation

Another form of meditation that is not discussed much by most teachers is that of Life

Meditation. To do Life Meditation you simply make your life your meditation. It is not discussed too much because teachers do not want people to do only this type and forget the core meditations described above.

A popular saying is "*Life is what happens while you are making plans for something else*." How true this statement is. Most people are ambitious and want to succeed in whatever it is that they are doing. So we plan our next promotion or purchase or whatever. We are always "on the way to something better." By doing Life Meditation we can try to be present in each moment, while we are cooking, while we are cleaning, while we are working, and while we are communicating with others.

There are some people, even some very famous meditation teachers who have spent years on the cushion, but still have had many problems when interacting with others. There is a joke that goes something like this:

A guy asked me how long I have been meditating. I answered, "about twenty years." The man said, "You have been meditating for twenty years? But you are so messed-up, what has it done for you?" I answered, "Yes, but imagine how much more messed-up I'd be if I wasn't meditating for all these years."

There is another story about a girl who came from a fundamentalist Christian family and converted to Buddhism. Her family was very upset and opposed to her adopting of Buddhism. The girl said "*my family hates me when I'm a Buddhist, but they love me when I'm a Buddha*."

The above two stories show the importance of Life Meditation. Buddhism is not just some set of beliefs and rituals to practice. It is to be lived and practiced as a way of life. Our intention is to become buddhas, not Buddhists. A Buddha acts out of compassion and respect for all and not as a dogmatic fundamentalist.

Some teachers have described sitting meditation to an analogy of a concert pianist. Sitting on the cushion is like the concert pianist practicing scales on the piano. The performance with Buddhism is Life itself. We are not supposed to be peaceful and content just on the cushion. We must transfer that peacefulness to everyday life.

There are some people who meditate on the cushion and then apparently forget what they were doing when the meditation session is over and immediately go back to biting everyone's head off with harmful speech. This is why there needs to be an emphasis on Life Meditation as well as the core techniques described above of meditation on breath, sensations, and thoughts.

To do Life Meditation simply go about your daily routine. Notice the breath at any occasions where you have a moment to spare, such as when you are waiting for something. Notice the sensations whenever possible and also notice the thoughts. You are still going about your normal routine, but with more mindfulness and awareness. When you communicate with others, guard the sense doors and your reactions.

Guarding the sense doors is one of the most important practices, according to the Buddha. It is

through the sense doors that craving and attachment can come into our minds. In Life Meditation we can watch the senses and see if we are reacting to something out of craving and attachment or if we are responding with our senses in a wholesome way. For example, we may see some junk food and this stimulates our sight, which then stimulates the olfactory senses, and then convinces us to think about the taste. If we react blindly to these senses we may indulge in them, even though we are not hungry. Later on, we feel regret when we see the damage it does to our waistline and health. By guarding the sense doors we can have more awareness and mindfulness and less suffering.

As someone talks to you, monitor their speech to see if it is useful or wholesome speech. If it is not, politely avoid the person. If the speech is vicious and attacking, do not react immediately. Carefully size-up the situation and respond in a way that is not harmful, that is not hateful, that is not unproductive, or that is not hurtful to you, the other person, or others. How many times have we said things to someone that we later regretted? Whole friendships and marriages have been destroyed with a few misplaced words. If we had been more mindful and careful in our speech, a different result may have occurred. Therefore, it is best to practice this Life Meditation as often and as much as possible.

Some of the Benefits of this practice

This section is based on some of the material I presented to the Annual Meeting of the Association for the Scientific Study of Religion (sociologists' convention), in Dallas, Summer 1988. (Snyder, 1988)

Some people on various spiritual and religious paths speak only of life in the hereafter, but do little talk or action to improve the quality of life in the here and now, while we are still breathing. Buddhism can be seen as a psychological spiritual development process for improving the quality of life.

As a religion, Buddhism is most definitely interested in spiritual development, for example the Noble Eightfold Middle Path to enlightenment. As a science and psychological process, Buddhism is interested in a good quality of life, by ending the suffering of life while one is still alive and beyond. Buddhism's psychological process for eliminating suffering is synonymous with overall good spiritual health, physical health, and mental health.

Meditation is at the core of Buddhist practice. Meditation is used to attain wisdom, morality, insights, and enlightenment. By attaining wisdom, morality, and insights, with or without enlightenment, the practice leads to overall spiritual health, physical health, and mental health.

The moral issues that are raised in the Eightfold Middle Path seem dogmatic, but actually are not. In the practice of meditation we discover for ourselves the value of practicing the moral issues. For example it is impossible to violate a moral issue without generating great agitation in the mind, great craving and aversion. If we insult someone, we can feel the agitation in our mind, the heat in our bodily sensations and the fear and worry when we see the person we have

done gossip or insulting speech toward.

Numerous studies (in medical, psychological, clinical journals, newspapers, and popular magazines almost everyday) have pointed to the positive effects of meditation for sound mental health and overall physical wellness.

Meditation has been prescribed by medical doctors for all kinds of patients and has been successful in the treatment of high blood pressure, heart disease, depression, and all mental or emotional illnesses.

The meditation practice requires or eventually leads to greater self-confidence. The individual is seen as possessing the ability for higher truths through an empirical act, beyond faith.

One sociological study examined the association between Buddhism, meditation, sound mental health, and spiritual development. This study evaluated the effects of five years of religious training on the personalities of residents of a zen Buddhist monastic seminary. Psychological tests were administered throughout the five years and significant improvements were found at the end of the five years. At the end of the five year training period for the zen Buddhist priesthood, the residents scored significantly higher in ego strength and in measures of general adjustment. The residents scored significantly lower on measures of concern about individual health, depression, repression, naïve conformity, frustration, anger, rebelliousness, authority conflicts, family disharmony, distrust, sensitivity to criticism, presence of tension, anxiety, fear, obsessive concerns, social isolation, unusual thought processes, and poor self concept. Some of the residents were certified by the Abbess as having experienced kensho, an enlightenment experience. These "enlightened" residents significantly improved on all psychological tests and at a significantly higher rate than the other residents as well. These results were compared to other studies of residents of Christian monasteries which found regressive results rather than improvements. The only major difference being the Buddhist emphasis on meditation, while Christian monasteries emphasize worship and devotion. (MacPhillamy, 1986)

Other studies comparing Buddhists, Buddhist monks, and non-practitioners have found similar results, with the non-practitioners scoring lower on general adjustment tests than Buddhists. The Buddhists, especially the monks or more experienced meditators, scored lower on anxiety tests and showed a higher capacity for attention. (Davidson, Goleman, and Schwartz)

Update for this book:

Numerous studies continue to demonstrate and support the earlier studies of the effectiveness of meditation. A study reported in the *Proceedings of the National Academy of Science*, in year 2004 showed that meditation not only produces calming effects, but also lasting changes in the brain.

Researchers found that monks who spent many years in Buddhist meditation training show significantly greater brain activity in areas associated with learning and happiness than those

who have never practiced meditation. The researchers measured brain activity before, during, and after meditation using electroencephalograms. They compared the monks to a group of people who had no meditation experience. They found striking differences between the two groups in a type of brain activity called gamma wave activity, which is involved in mental processes including attention, working memory, learning, and conscious perception.

The Buddhist monks had a higher level of gamma wave activity before they began meditation, and this difference increased dramatically during meditation. In fact, the researchers said that the extremely high levels of gamma wave activity were the highest ever reported. The monks also had more activity in areas associated with positive emotions, such as happiness. (Warner and Nazario, 2004)

I.Q. Boost

All forms of Buddhist meditation seek an opening up or expansion of awareness. We know that all the information we have about ourselves and the external world comes to us through the senses. We also know that much of what we receive is "filtered" to us, never becoming a part of our conscious experience. The filter selects information because of culture, the limits of our sense organs, and the limits of the nervous system's capacity. Psychologists note that we attend to only a small part of the stimulus field to which we "could" become aware. (Layman, 1976) Those who have heightened awareness (meditators) can be expected to have a greater capacity for receiving information and external stimuli. As a result some scholars have suggested that meditation, in particular, Buddhist meditation may increase I.Q. (Layman, 1976)

Modern Psychology

Carl Jung and other famous psychologists have found Buddhism completely compatible with their own conceptual systems. Jung is quoted as saying, *"Your vision will become clear only when you can look into your own heart. Who looks outside, dreams; who looks inside, awakes."* (Jung, 1968)

Some Buddhist schools have stages of development, similar to psychological theories. Abraham Maslow (Maslow, 1970) studied characteristics of "peak experiences" or experiences of great joy, happiness, ecstasy, and creativity to Buddhist enlightenment experiences and found similar characteristics including:

- A tendency to perceive the object as a whole
- Total attention to the perception
- Perception which is ego-less
- The ability to abstract without giving up concreteness
- The ability to be concrete without giving up abstractness

➢ The ability to transcend dichotomies

The therapist-patient role is very similar to the master-disciple relationship. Both relationships eventually require ending the dependency of the disciple to the master and the disciple / patient gradually rejects the master / therapist as an authority figure. Both approaches aim at transcending morality, they only insist on maintaining sound mental health. Things regarded as good or moral are simply the effects of caring for sound mental health. Both approaches assume an ethical transformation will take place.

Freudian psychoanalysis and methods of psychotherapy aim at the attainment of insight and to rid oneself of delusions causing neurotic behavior. Buddhist goals are similar which are Insight into the nature of things and to rid oneself of delusions of permanence and self. Modern psychology and Buddhism both insist on practical activities, the suppression of fantasies and over concern about the past, and prefer attention to awareness of the here and now.

Further Benefits to Meditation

So what is the big deal about having mindfulness, awareness, equanimity 24 hours a day? Anything we do in life, we do better if we have focus, if we have concentration, if we do it with a balanced mind. This is vipassana. Imagine trying to take a test or drive a car without concentration or mindfulness. The result could be very bad!

The practice is not to be done just in a meditation hall. The goal is to apply it in everyday life. Our lives will become more productive and happier if we can continue the mindful, equanimous state throughout the day. Here is a list of some of the benefits of this practice:

1. Calm, relaxed mind and body, free of negative thoughts.
2. As a by-product, reduced heart rate.*
3. As a by-product, a healthy body.*
4. As a by-product, stable-normal blood pressure.*
5. As a by-product, significantly reduced risk of heart disease.*
6. As a by-product, significantly reduced risk of cancers.*
7. As a by-product, a healthy personality free of obsessive complexes.*
8. Inner peace; a greatly reduced or the elimination of stress.*
9. An ability to observe rather than react, for example, if or when anger arises, to observe it rather than react to it.
10. A tendency to let things happen rather than trying to force things to happen.
11. A loss of interest in conflict.
12. A tendency to be more open and flexible and less dogmatic.
13. A loss of the need to fear and worry.
14. Frequent feelings of joy for yourself and others.
15. Frequent bouts of smiling.
16. A feeling of inter-connection to other living beings and nature.
17. A loss of interest in criticizing others.

18. A tendency to notice the similarities, rather than the differences between people.
19. A tendency to live in the present moment, not dwelling on what is past or speculating on the future.
20. You stop blaming others and take responsibility for every aspect of your life.

* Those items with an asterisk above have enormous evidence to support them from studies of the scientific - medical community, including the AMA, the American Heart Association, the New England Journal of Medicine, etc. Other items listed have support from social science research on meditators and non-meditators.

11

The 40 Meditation Subjects

and the Altar Furnishings at
this Dhamma Center

This chapter is based on a Dhamma Talk I gave at the Vipassana Towers Meditation Hall on May 22, 1997.

Tonight's Dhamma talk is about the 40 meditation subjects of the concentration and insight techniques of vipassana. Traditionally the major subject for Buddhist meditators is that of the breath. But there are actually 40 different subjects available. Tonight's talk consists of a brief tour of the 40 subjects and also of the altar furnishings which have a close connection to the 40 meditation subjects. The 40 meditation subjects are traditionally considered the subjects of samatha, or calm abiding, designed to strengthen concentration. But inside these 40 subjects we can also find the four foundations of mindfulness, which covers the subjects of vipassana, or insight meditation.

Here at this Dhamma center we have an altar which is very nice looking and pleasant to view for devotional purposes. But it is much more than that. An altar represents several things. It can be seen for its devotional functions and it can also be seen for its value as meditation subjects. Some might see an altar such as this one in totally sectarian terms, for example, Buddhist and Buddhist only. But the altar can also be seen in non-sectarian terms as well. There are many of the 40 meditation subjects right here on the altar.

(See chapter 20, for the full list of the 40 meditation subjects.)

The first ten meditation subjects are the "kasinas" which are roughly translated as "devices." The meditator chooses a device to strengthen concentration. The device is the subject and the meditator remains in the present moment with one-pointedness concentration on the device. The rest of the world is not shut-off, no the meditator simply places the attention of the mind, the concentration on the device, but not at the "closing" off of the rest of the world. After building good concentration on the device the eyes are closed with the intention of "seeing" the after-image of the device in the mind. Such kasina subjects are designed to build concentration powers and can put the meditator into a meditative state of absorption or trance. These *jhanic* experiences are not enlightenment experiences but are considered by many to be "stepping-stones" on the way to enlightenment.

We have a fountain on the altar which recirculates water through the pump. This can be seen as representing the devotional aspect of discipline. It can also be used as the meditation subject of the Water Kasina. It is the same water that is recirculating all the time. Or is it? As the Buddha and also Greek philosophers stated, "*you can not step into the same river twice.*" Every moment

everything is constantly changing. We know from modern science that the chemical composition of water is always changing. And then there are the drain pipes on the ceiling where water is coming down through the drains when a resident uses their kitchen sink or flushes a toilet. There's something else to watch and focus attention, awareness on, as a meditation subject.

The Fire Kasina can be seen on the altar with the many candles that are lit on the altar. Fire or light represents meditation or wisdom and it can also be seen in the devotional aspect as a shrine to the Buddha and the teachings. Or it can be a totally non-sectarian meditation subject or you can see it as being both a devotion and meditation subject.

In the *Path of Purification* and in the *Path of Freedom*, written by the Buddhist scholars, Buddhaghosa in the fifth century and Upatissa in the first century, respectively, they instruct the meditator in detail on the meditation subjects. A meditator using the Air or Wind Kasina is to go to a place where a tree can be seen moving by the wind. Since wind is invisible the subject is to be viewed by watching the wind on the limbs and leaves of a tree. Here on the altar we have artificial trees which have leaves and limbs moving from the wind of the ventilation system which brings outside air into the building. On the other corner of the altar we have a Buddha statue with several artificial trees around it. This represents that the Buddha got enlightenment under a tree.

Elements of the Earth Kasina can be seen in the incense which is most known for its devotional purposes of offering to Buddha and also the food and the flowers. Food represents generosity, incense represents patience, and flowers represent exertion or effort.

After the ten kasinas there are the ten cemetery contemplations. A total of ten of the 40 subjects are on the contemplation of corpses in their different stages of decomposing. This is because we tend to forget our mortality, always putting off spiritual concerns and development. It is not a common meditation subject, except in some Southeast Asian countries, but it is a very important one. By seeing a corpse, it wakes us to the urgency of our practice. We know that we are of the same nature and will die one day. It becomes much more apparent when we see a real dead body.

Viewing a corpse at a funeral home does not count, there the embalming process and make-up hides the fact of the natural deterioration of the human body. Unfortunately my wife and I have had the unpleasant task in our owner-management duties here at this apartment building of doing the cemetery contemplations. When we first bought the building many of the tenants were seniors and many died in their apartments. Some had no close friends or relatives in the city and the corpse would decay quite a bit in the apartment before we would discover the body. Many times it was the smell of the decay that would make us open the door to check on the tenant. Some have receding skin, discoloration, blood all settling to the lowest point. The natural decay of the body is much different from the embalming process and viewing that is done at funeral homes. It wakes you to the reality of death and gives you a sense of urgency in regard to the practice. Not all were elderly and we all hear in the news of very young people passing away. Athletes have dropped dead in their twenties. Nearly everyone here today is over 30, thus, death is imminent, inevitable.

At some Southeast Asian monasteries there is a room with a dead body in it for viewing. The bodies are from people who died naturally and donated their bodies to assist others in their practice. It is a rare practice, but we can still do this, by imagining the different stages of the dead body. It might seem quite morbid, but death is a fact of life which we will not escape. This meditation is simply to remind you of your mortal state, that there is no time like the present to focus on your practice.

Another meditation subject is the Contemplation of the Buddha. Our main statue on the altar is that of Buddha, the Shakyamuni Buddha, The Buddha. The red Buddha statue with the hand forming two circles is the *Amitabha* Buddha or the Buddha of the Pure Land or Western Paradise (a heavenly realm which Pure Land Buddhists hope to attain where once there enlightenment will be easier). The statues in the "Earth-Witness" position are that of the Buddha. Earth witness is demonstrated with one hand reaching for the ground while the other is in his lap. The statue of the "laughing buddha" with the hands in the air and the large belly, is actually a monk named Hotei. He was a Buddhist monk from China. Many people think that this is the Buddha. But actually he was just a Chinese monk. He is sometimes seen with children around him, in some statues. This is because he liked to give candy to children. Hotei is the most common statue at Chinese restaurants, which is why so many people think that he was the Buddha. The "real" Buddha, from India did not have a large stomach and is almost always shown in the seated meditation posture. Meditation on the Buddha is a typical subject for devotional people. There are 40 different meditation subjects because people have different temperaments and personalities.

The *Amitabha* Buddha and also the Kwan-Yin statue can be seen as different representations of devas, another meditation subject. Kwan-Yin is the goddess of mercy or compassion. Angel is a more appropriate term for devas since they are in a heavenly existence, but still subject to samsara, the round of existences. Devas are impermanent angels who still face re-birth.

Four of the meditation subjects are the experiences of the form-less jhanas, that of the Spheres of the Infinity of Space, Infinite Consciousness, Nothingness, and Neither Perception nor Non-Perception. There are 31 planes of existence in the Buddhist cosmology. Fortunately most of the planes are heavenly realms. I have a strong interest in the cosmology which begins with faith, but the best part about this practice is that it can also be experienced. You do not have to just believe in the cosmology. The heavenly realms can be experienced through the jhanas.

The most common meditation subjects are the awareness of breath, awareness of physical sensations, contemplation of the mind, and contemplation on the Dhamma. These four subjects are the focus of the Four Foundations of Mindfulness Discourse by the Buddha. Awareness of breath is the most common and for good reason as it helps to center our mind-body to the inner calm. In my own practice I am currently working with contemplation of the Dhamma with attention to the five aggregates and observing the universal characteristics of impermanence, no permanent self, and suffering.

But this talk is to let you know that there are 40 subjects available and you do not have to focus on only the breath all the time. Choose a subject that is fitting to your temperament or personality and practice with patience.

12

The Five Hindrances to Meditation and the Nine Jhanas

The Five Hindrances

1. Sense desire
2. Anger
3. Sloth and torpor;
4. Agitation and worry
5. Extreme skepticism

Listed above are the five hindrances to meditation. Each one or a combination of more than one can prevent a successful practice. If you have too much sense desire you will find your mind wandering in meditation toward those things which you crave. If you are full of anger, you will be agitated and it will be very difficult to stay concentrated on your meditation subject. Sloth and torpor refers to sluggish-ness. You may just be tired and in need of rest. After you are rested, you can return to your meditation practice. Agitation and worry will keep your mind occupied away from your subject the same way that anger works in that way. Extreme skepticism refers to your doubts in the Dhamma or your ability to practice. This is normal for any meditator, but as you learn more, the doubt will fade and you will proceed with your practice.

Very few people can eliminate all five hindrances all the time, except for enlightened ones. But there may be times when your concentration is strong and you can eliminate the five hindrances for at least a meditation session. When this happens there is the opportunity to enter some advanced states known as jhana.

Jhanas

In the chapter on the Four Foundations of Mindfulness, it was mentioned that there can be some meditation experiences of great joy and bliss. These are known as the jhanas. The jhanas have been roughly translated as "states of absorption" or even "trance." A better translation is that it is a meditative skill, a mental absorption, of heightened concentration, tranquility, and awareness. The Christian mystics, like Teresa of Avila, called these altered states of consciousness religious ecstasies. Every contemplative tradition has some context for these states. In voodoo religious practices and other traditional shamanistic religions, these states are highly valued and used regularly in their services.

Even in non-contemplative traditions there may be examples of these trance-like states. For example, in some Christian churches and other charismatic type belief systems there are people who get so enraptured in the moment of their prayer. They work themselves into a frenzy of love and devotion which might include singing, jumping, and dancing. They may be able to pray and jump for hours, beyond their normal physical ability. This may not be fake. The people may actually be in a trance-like state. Trance states can be induced through religious and cultural practices as well as through hallucinogens. They can provide great religious ecstasies, but do not necessarily mean religious wisdom or awakening.

At high levels of jhana super-normal powers may occur. There are even reports of walking on water and other super human feats by gurus and monks who had attained high levels of jhana.

"Having been one, you become many; having been many, you become one; you appear and vanish; you go unhindered through a wall, through a rampart, through a mountain as though through space; you dive in and out of the earth as though it were water; you walk on water without sinking as though it were earth; seated cross-legged, you travel in space like a bird; with your hand you touch and stroke the moon and sun so powerful and mighty; you exercise mastery with the body as far as the brahma world." Samyutta Nikaya 12.70

"And then the Buddha came to the River Ganges. And some people were looking for a boat, and some were looking for a raft, and some were binding together a raft of reeds to get to the other side. But the Buddha, as swiftly as a strong man might stretch out his flexed arm or flex it again, vanished from this side of the Ganges and reappeared with his Order of monks on the other shore." Digha Nikaya 16.1.33

When you see the above quotes, repeated several times in the Buddhist scriptures, you realize that the feats and claims attributed to Jesus of Nazareth are no different (or better) than what the Arahants (enlightened ones) of Buddhism can do. You can interpret some of it as exaggerated claims to increase the stature of the leaders of a religion, or you can see it as genuinely possible, through the powers of "mind over matter."

Mind over matter amazing feats are examples of jhana. An example is a petite mother who is suddenly able to lift a very heavy refrigerator off her child when it accidentally falls on the child. The amount of concentration and love for her child places her into a higher plane of being, to a state of jhana.

Some of the more exaggerated claims in the above quote may not be that far off. For example, "multiplying" your body one-hundred fold or one-thousand fold may have a scientific possibility. An example is a soccer (or football) game such as the World Cup. The game is televised around the world. People are watching in almost every country. The "images" appear directly on live TV to people everywhere in their living rooms on the television sets. This is nothing more than transmitting electrical signals from the cameras on the field to a satellite in space and then the signals go to countries around the globe. We know that we are not that different than a pile of energy and signals. A person who is attuned to every fiber of their body may be able to "send" their electrical signals in the same way a camera does this and has the "images" appear in billions of television sets around the world.

Scientists have also been working with very small particles and are at the point of demonstrating that small particles (which are also forms of energy), may be able to pass through a solid surface, such as a wall. (New Scientist magazine, 2006) This confirms that highly developed people (such as those with jhana attainments), may actually be able to pass through walls and walk on water.

The Buddha did not allow his monks and nuns to display their super-human powers, even if they existed. The Buddha knew that it is virtually impossible to display these powers without the inflation and propagation of the ego. But the jhanas do provide important stepping stones toward enlightenment and also encourage us on the path. The Buddha encouraged the practice of jhana, but not the display of the super-human powers.

Two of the foremost followers of the Buddha, Mahamoggallana (one of the two foremost of the monks) and Uppalavanna (one of the two foremost of the nuns), both were well known for their jhana abilities, in discussing the jhanas and ease at entering the jhanas. Uppalavanna is said to have used a candle flame for concentration to enter the jhanas and from that stepping stone went directly from the jhanas to her full enlightenment (*Psalms of the Early Buddhists* 11, Pali Text Society translation).

It is at advanced jhana levels, that one may be able to see one's past lives and even of others. It is appropriately not talked about much, since these levels are difficult to achieve and when you do, who will believe you? The jhana levels and powers are not to be used for entertainment purposes, for showing off, or for profit, such as at a psychic store-front. Since such usage would entail attachment to sense desires and other unwholesome desires, the abilities would not work in a profitable-money-making endeavor anyway.

During the time of the Buddha, even he and his followers were careful about discussing their abilities:

Mahamoggallana, one of the Buddha's foremost disciples was smiling as he came down Vulture Peak and when asked by another monk, why he was smiling, the monk responds,

"Here, friend, as I was coming down from Mount Vulture Peak, I saw a skeleton moving through the air. Vultures, crows, and hawks, following it in hot pursuit, were pecking at it between the ribs, stabbing it, and tearing it apart, while it uttered cries of pain. It occurred to me: It is wonderful, indeed! It is amazing, indeed! That there could be such a being, that there could be such a spirit, that there could be such a form of individual existence!

Then the Blessed One addressed the bhikkhus thus: Bhikkhus there are disciples who dwell having become vision, having become knowledge, in that a disciple can know, see, and witness such a sight. In the past, bhikkhus, I too saw that being, but I did not speak about it. For if I had spoken about it, others would not have believed me, and if they had not believed me that would have led to their harm and suffering for a long time [by not following the Path].

That being, bhikkhus, used to be a cattle butcher in this same Rajagaha. Having been tormented

in hell for many years, for many hundreds of years, for many thousands of years, for many hundreds of thousands of years as a result of that kamma, as a residual result of that same kamma he is experiencing such a form of individual existence."
Samyutta Nikaya 19.1

The Buddha hesitatingly explains how these visions can be seen, knowing that others would not be so ready to believe him. This discourse also shows that the Buddha and other advanced disciples could see the kamma ripening in others, as this butcher is tormented for the killings he did.

To reach the *jhanic* states one must choose a meditation subject and use one-pointedness concentration. The subject can be a devotional statue, a colored disc, or simply your breath. As opposed to insight meditation or vipassana, in this meditation you focus all your attention on your subject. The background views and noises must remain only part of the background. You concentrate on your subject with eyes sometimes open and then closed. When your eyes are closed, look for the after-image of your meditation subject in your mind. Eventually you will reach a high state of concentration with all of the five hindrances gone from your mind. The five hindrances are not permanently extinguished, but gone for the meditation to allow the entry to *jhanic* states.

When your mind state is free of the five hindrances and your concentration is especially strong you enter the first jhana of pleasant sensations. It takes much practice and remember patience is very important. You may not experience your first *jhanic* state until many years of practice.

As you reach each *jhanic* level, your mind will be tempted to remain at the previous *jhanic* state. Simply keep a balanced mind with no clinging to the pleasant or unpleasant and you will progress to the higher levels. The nine levels of jhana are:

1. Delightful Sensations
2. Joy
3. Contentment
4. Utter peacefulness
5. Infinity of space
6. Infinity of consciousness
7. No-thingness
8. Neither perception nor non-perception
9. Cessation

The jhanas are the main part of Right Concentration in the Eightfold Middle Path. The insight of vipassana meditation can be found in Right Concentration as well, but is primarily part of Right Effort and Right Mindfulness of the Eightfold Middle Path. The jhanas were well known during the time of the Buddha and before. The teachers the Buddha studied under before his enlightenment were all familiar with the jhanas and taught him how to get to the first seven and then eighth jhana. But, the Buddha discovered that there was more to be known. He knew that the jhanas were not all that there is.

The jhanas are altered states of consciousness which are produced from periods of strong concentration. Although not enlightenment experiences, they do provide much needed experience into the Path and explain much of the cosmology in an experiential way. For example, each jhana tends to correspond to one or more heavenly realms in the cosmology. By attaining different levels of jhana, the meditator increases the likelihood of being re-born to a heavenly plane of existence. If you pass away while meditating at one of the *jhanic* levels, you will be re-born to that heavenly existence. If you pass away when you are not in a meditation session, but have attained to a certain level of jhana in the past, you can still be re-born to one of those heavenly planes.

The five hindrances to meditation which prevent access to entering the jhanas can be eliminated by the five factors of the first jhana. The first factor is one-pointedness concentration. By maintaining one-pointedness concentration, you will not get distracted by sense pleasures or desires. Focus on your meditation subject, which is usually the breath. There are 40 meditation subjects for Right Concentration and any of them can allow access to the jhanas, but the common subject for most meditators is the breath. When rapture and joy become noticeable, this eradicates the hindrance of aversion. The happiness and comfort that follows eradicates restlessness and worry. As the concentration gets stronger you aim very well at your subject and this eliminates sloth and torpor. Since skeptical doubt includes indecision, as you start to have sustained attention, the doubt about the practice fades.

The First Jhana: Pleasant Sensations

The concentration begins with one-pointedness concentration and then when the concentration becomes strong you enter a sustained concentration which is a continuous concentration with no interruptions. You start to enter the remaining *jhanic* factors of aiming, happiness, and joy or rapture. You shift your attention from the meditation subject to the joy associated with your concentration. You do not cling to the sensations, but just watch them. The experience can include some very pleasant physical sensations such as goose bumps on the body and the hair standing up to more intense pleasures which grow in intensity and explode into a state of ecstasy. If you have pain in your legs, knees, or other part of the body during meditation, the pain will actually disappear while you are in the jhanas. The pleasant sensations can be so strong to eliminate your painful sensations.

The Second Jhana: Joy

You proceed from the first jhana to the second by keeping a balanced mind with no clinging to the sensations of the first jhana. Then you shift your attention from the physical pleasure to emotional pleasure. The pleasurable sensations get put to the background and calm the mind further. You feel a great joy in your meditation and keep one-pointedness of mind.

The Third Jhana: Contentment

You let go of the physical pleasures which changes the emotional pleasure from joy to

contentment. You experience a more motionless, quiet contentment.

The Fourth Jhana: Utter Peacefulness

The fourth jhana is entered when the mind remains equanimous to the third jhana of contentment long enough that you are ready to let go further. There is no positive or negative feeling in the mind or body. Then there is an all pervading, deep peacefulness, with one-pointedness of mind.

The Fifth Jhana: Infinity of Space

The fifth through the eighth jhanas are the "absorptions without form." This is because they refer to states of consciousness where there is no perception of a form or body. They correspond to heavenly realms which also have no form or body. That is, beings re-born to the formless realms, which are some of the heavenly planes, do not have a body, but do have pleasant existences.

You enter the fifth jhana by remaining in the utter peacefulness state and then shift your attention to the boundaries of your being. You focus your attention outward as if you are watching yourself from above. You may feel like you are floating above your body at first. You put your attention on your body so that it feels like you are filling the room. This is expanded further and further so that you fill your whole neighborhood, city, country, continent, and then to space itself. You find yourself in this huge expanse of empty space.

The Sixth Jhana: Infinity of Consciousness

You enter the sixth jhana by realizing that the infinite space you occupy includes your consciousness. So you shift your attention to infinite consciousness instead of infinite space. You may feel "at one" with all nature and existence, but do not be fooled, this is not full enlightenment. Concentration is further increased and there is still one-pointedness of mind.

The Seventh Jhana: No-thingness

The seventh jhana is entered by realizing that the content of the infinite consciousness is basically empty of any permanent nature. We also realize that there is no "thing

either. There is nothing in the universe that has any permanent essence to it. We realize that everything is in constant flux.

The Eighth Jhana: Neither perception nor non-perception

The eight and ninth jhanas are difficult to discuss because they are so hard to describe in much the same way nibbana is hard to describe. This is because they are such heightened levels of concentration and of the Path itself, that they must be experienced. There is also very little to discuss with the eighth and ninth jhanas, since the perception levels have become so fine and so subtle. You enter the eighth jhana by letting go of the sense of no-thingness and enter a very natural, calm place. In the eighth jhana there is very little recognition of what is happening, but you are also not totally unaware of what is happening. There is such a peaceful state and you have gone beyond the duality of perception nor non-perception that it is easy to be fooled that you have experienced full enlightenment. But there is still more to do.

The Ninth Jhana: Cessation

When you reach the limits of perception, you realize that lesser mental activity is better for your calm and peaceful state. You enter a state of "cessation" of consciousness where there is only a very sublte form of perception. The meditator may appear to be unconscious. There have been reports of meditators having heart beats as low as 20 to 40 beats per minute at this jhanic level. The nearest way to describe this state is something like a very deep sleep. The eight and ninth jhanas are not full enlightenment, but very close stepping stones to full awakening. Only those who are very close to being fully enlightened can enter the eighth and especially, the ninth jhana.

Unique Experiences

Everyone will approach the jhanas in their own unique way. It can take several years or even decades before having your first jhana experience. It is not something to pursue or chase after or to be impatient about. Otherwise it may never come. One is not supposed to talk too much about *jhanic* experiences since it is virtually impossible to discuss your jhanic attainment or any powers from the jhanas without inflating one's ego.

In the interest of providing an example, I will briefly discuss my first experience with the first five jhanas. I was living near Dallas, Texas and attended a three day weekend meditation retreat at a zen Buddhist temple. The meditation program called for the participants to sit through the last night with no sleeping. We continued our meditation after dinner and attempted to go all night meditating, without sleep. Most of the participants dozed off into sleep and their snoring became quite loud. In addition I had severe pain in my legs and knees from sitting so long that weekend. I was so frustrated with the pain and the snoring noise. Then I realized my judging

mind was too much at work and I decided I needed to focus on my own practice and ignore the others. I thought to myself, I am going to sit cross-legged, no matter how much pain there is, I will sit through it. Maybe I was so tired and in pain that I was getting delirious, but I did not care about my own health at that moment. I sat down and accepted the pain. I focused directly on the pain and then to my long, deep breaths. My concentration was very good toward my breath as it eased my pain. After a few hours all of a sudden, all the pain went away. I felt wonderful sensations and tingling all over. The pain in my legs and knees were gone. I passed through moments of joy, happiness, rapture, contentment, and peacefulness. Then I felt as if I was floating through the air. I felt as if my body was filling the room and beyond.

It was several years later before I even realized that I had experienced the jhanas. I was originally attracted to the Theravada – vipassana school of Buddhism, but could not find a center near me. So I mostly practiced with zen and vajrayana centers. It is primarily the Theravada and vipassana teachers who talk about the jhanas so at that time I had no information or knowledge of the jhanas. Later when I learned of the jhanas I was pleased to find out that the experience was an important insight and not me losing my mind.

13

The 13 Major Rx for Total Wellness

Some people focus only on their physical health spending hours on exercise everyday and others feel that working on the improvement of their mental health is the only thing necessary. Because Buddhism acknowledges the importance of the mind-body connection it is interested in total wellness.

The Buddha said, *"There are two kinds of illness; physical illness and mental illness. Many enjoy freedom from physical illness, but rare are those who enjoy freedom from mental illness for even one moment, except for enlightened ones."* (Anguttara Nikaya, Sutta Pitaka)

Modern psychologists have concurred with the Buddha that everyone suffers mental illness in varying degrees. We all experience anger, frustration, fear, etc. Some of us experience these things in higher degrees than others.

In the Buddhist scriptures there are specific prescriptions given for improving health. Based on these prescriptions and other teachings of the Buddha, this chapter provides some treatments for creating and maintaining total wellness. Many noted physicians are becoming very popular with their statements on how important meditation is for overall health, not just the mental side, but also the physical side. Andrew Weil, M.D., is Harvard trained and another one of the many successful authors writing books on this connection. Dr. Weil states that only about 15 to 20 percent of all diseases or illnesses need the care of modern medical science. The rest can be prevented or even cured through methods such as herbs, diet, lifestyle, and meditation. (Weil, 1995) Caution must be used in this chapter not to proceed with any remedy mentioned here without consulting your own physician for your particular and specific conditions. What is mentioned here is only a guideline of potentials and possibilities that may be available and may work in some cases with the practice of meditation. It must be mentioned that the goal of meditation practice is to purify your mind, not to overcome many different physical ailments. However, since there is the connection of mind to body and vice versa, several noted physical benefits have been found. The benefits are mostly by-products of practicing meditation for the purpose of purifying your mind.

The Longevity of the Buddha

The Buddha lived to the age of 80 during a time-frame when the life expectancy was 35 to 40 years at best. Thus, he lived over twice the typical life expectancy for his time. This would be the equivalent of living to nearly 200 years of age during our current time-frame. Actually, the Buddha passed away after eating some bad mushrooms which were given (offered) to him. Thus, the exact length of life that he could have lived may have even been much greater.

The mind-body are interconnected as taught by the Buddha, but his emphasis on the mind and overcoming mental stresses is another one of his teachings which has scientific backing. Besides all of the academic and medical studies showing the value of meditation, there is another study which clearly points to the power of the mind in longevity.

Scientists wanted to test the role of the mind and stress in overall health and longevity. They tested rats in two separate environments. Both groups of rats were fed the same food, the same diet. One group was placed under stress while the other group was not put under any stress. The group that was not put under any stress had significantly less cholesterol and had no other health problems. (Chopra, from his lecture series on PBS, 1997) Even though they had the same diet, the animals with more stress had higher cholesterol and other problems. The mind can make the body sick or can make the body well.

All we need to do is look at some very elderly family members or friends that we have and we will see that those who are the oldest all tend to have one common characteristic: they do not let things bother them. This is equanimity, the balanced mind which results from the practice of the Buddha's teachings. On December 23, 1999 Sarah Knauss passed away at the age of 119. At that time she was listed in the *Guinness Book of World Records* as the oldest living person. Her daughter was asked how her mother lived so long. The daughter's response was, *"nothing bothered her, nothing would faze her."* (Las Vegas Review Journal, newspaper, 12-30-1999, page 14A)

Another common answer we hear from the extreme elderly for the secret to their success is their saying that they do "*everything in moderation*." This also fits well with the Buddha's teachings (middle way).

Physical Ailments

For physical ailments meditate using the in-out breathing contemplation. One can alternate between slow and fast rhythmic breathing. Fast breathing is good for people with respiratory problems.

Meditate on wellness and the will to overcome the sickness. Through diligent concentration

favorable results can be seen.

If there is pain focus on the present, not the past or the future. Focus directly on the pain, do not put any resistance to it, breathe slowly and the pain fades away.

Stress / Hypertension

Meditate using the in-out breathing contemplation method. Breathe slowly and focus on relaxation. Continue the relaxed meditative state after the meditation is over and throughout the day.

Obesity

Eat well-balanced nutritional meals. Eat vegetarian foods as much as possible. Do not eat beyond noon. People who skip meals generally more than "make-up" for it in the next meal which is why most doctors have advised against skipping meals. However, when you skip the evening meal, by the time morning comes for breakfast your appetite has subsided and you do not over-eat. The Buddha did not eat beyond noon strictly for the health benefits. Modern science later proved that foods are poorly metabolized in the evenings.

At first you may need to just cut back on your calories to eventually eliminate the evening meal. There is no need to push too hard or force anything, just to try it. If you find yourself getting too hungry eat a small snack in the evening. A small snack is still much better than a full-course meal. Eventually you may find yourself just drinking fruit juice or eating fruit in the evenings with no full meals.

Maintaining Physical Health

To maintain physical health an active lifestyle is necessary. Many people have careers that involve sedentary work in offices. Thus, a fair amount of exercise is needed. Aerobic exercise is best because it elevates the heart rate for a period of ten minutes or more thereby strengthening the heart. A stronger heart works more efficiently and beats less during non - exercise and rest times. A person who is aerobically fit "saves" about 5 million to 15 million heart beats per year over a non-fit person. Scientists have also shown the relationship of a fit person to overall less stress and other mind related ailments. (Cooper, 1982)

Aerobic exercises include walking, running, bicycling, etc. As one participates in these exercises it is important to be conscious of every action. As described by the Buddha in the Four Foundations of Mindfulness Discourse, one should be mindful of each step taken in exercise. Better performances will be the result, thus, fitness, thus, total wellness.

However, it is important not to over-do it. Medical science has now shown that those who exercise too much such as those in competitions, are actually doing more harm than good. Those who over-do it deplete their immune system and many have died young from cancers and other diseases. Of the four "running - aerobic gurus" of the nineteen sixties and seventies, all but one died very young. Jim Fixx, George Sheehan, M.D., and Fred Lebow are credited with the fitness / aerobic boom that started in the nineteen seventies and all of these three are dead. Only Dr. Kenneth Cooper is still alive of the "running gurus" and he is now advocating a more "middle way" approach, less strenuous, less running. (Lilliefors, 1996) Dr. Weil has stated that the only exercise we really need is just walking. (Weil, 1995) In Buddhist meditation practice there is typically a period of sitting and then a walking meditation period. Medical scientists have recently shown that there is a good effect toward health in doing fitness sports such as running and swimming, but that the benefit does not continue to go up as longer and longer time is spent at that activity. For example, a person could derive great fitness benefits in jogging or running two to three miles per day, but running longer than that does no further benefit. By running six miles or more there will still be good benefit to reducing cholesterol and fat, but the benefit is not any greater than the person who only runs two to three miles per day.

A good "middle way" position for fitness and maintaining physical health is to participate in aerobic sports and activities for about thirty minutes to an hour per day. If you want a good workout in a short period of time and you are in good health, stair climbing is an excellent choice. I personally prefer stair climbing as it is very convenient since you can do it almost anywhere throughout the day. Instead of the elevator or the escalator, even while doing chores, you can take the stairs.

Besides the taking note of each step with mindfulness in your running or stair climbing, also watch your breath. It is best to breathe from the belly as much as possible. This belly breathing is the same way breathing is done in meditation. In belly breathing the diaphragm expands with the in-breath and contracts with the out-breath. The opposite is chest breathing, which puts too much strain on the lungs. Be mindful of your breathing so that it remains belly breathing as long as possible. When you start heavy breathing during the work-out you may need to return to chest breathing. Create a rhythmic natural flow of breathing with your strides or steps in exercise. For example, in stair climbing try to do one in-breath with each one or two steps taken and then one out-breath with the next two steps, and so on. Keeping this concentrated, mindful state along with the breathing techniques will give you better results and performance.

Unhappiness

When you are feeling unhappy or sorrowful meditate on the arising and cessation of these feelings. When you see how it ceases you can create that atmosphere so that unhappiness is limited to a rarity. Meditate on the impermanence of these feelings. There is no permanent unhappiness. All feelings, even happy ones are impermanent. When we realize this we do not

cling to any of these feelings.

Big Pride / Big Ego

If you are suffering from too large of an ego meditate on impermanence. Sometimes we achieve some wonderful things, be it fame, riches, etc. When this happens our ego can become too large and we can become arrogant, unfriendly, pompous, sad, and depressed.

By meditating on impermanence we realize that our situation is just that; impermanent. Soon we will be gone, whatever we have achieved will eventually be forgotten.

To avoid becoming too cynical or concerned about trying to achieve an impossible immortality we can focus on the present and not dwell on the past or the future.

Ill-Will / Anger

Meditate on loving-kindness. First meditate on loving-kindness to oneself, then to family, then to friends, then to all other humans, and then to all beings.

Meditate on kamma and the fact that whatever happens to oneself can be karmic results. Meditate on goodwill.

Aversion to Meditation

Sometimes we do not feel like doing meditation. One of the best ways to discipline oneself to participate in meditation is to get involved with a group such as at a Dhamma center.

Through peer pressure or wanting to belong to the group encourages us in trying times to continue the practice.

Meditate on sympathetic joy. Joy is one of the characteristics of meditation. The tranquil, peaceful, relaxed states provide a joy similar to a "runner's high" or the "second wind."

One must be patient with meditation. Gradually transformations for the better will occur. Wisdom insights do not come immediately either but come after diligent, patient practice.

Lust

Meditate on repulsiveness. Meditate on the different stages of decomposing of the human body. When we have lust there is too much attachment to the human body and ideas of beauty.

Meditate on impermanence. As we meditate on the different stages of a decomposed body the lust will fade.

Hatred

Meditate on loving-kindness, compassion, joy with others, and equanimity.

Sloth and Torpor

Sloth and torpor are hindrances to enlightenment. Sometimes we can become sluggish both physically and spiritually. Reflect on and try to practice moderation in food. Again, it must be pointed out the scientifically proven fact that eating in the evenings, especially large meals can make you sluggish and obese.

Meditate on impermanence and the fact that we may die at any moment and we may not have another chance at salvation for another million years or more.

Worry and Doubt

Worry and doubt are hindrances to enlightenment. They can be eradicated by learning and extensive reading. Worry and doubt primarily indicates ignorance or lack of knowledge. If we read more and learn more, our worries and doubts fade. Always question matters rather than worry about them. Associate yourself with monks, nuns, and other intelligent people. Seek guidance when needed from these intelligent people and find the answer for yourself. Gain confidence in yourself through learning, reading, knowledge, and wisdom. When you have confidence in yourself you do not waste time with worries and doubts.

14

The Four Supreme Efforts and the Four Divine Emotions

The Four Supreme Efforts

1. Not to let an unwholesome thought arise which has not yet arisen.
2. Not to let an unwholesome thought continue which has already arisen.
3. To make a wholesome thought arise which has not yet arisen.
4. To make a wholesome thought continue which has already arisen.

The Four Supreme Efforts combine the important factors of Right Thought and Right Effort of the Eightfold Middle Path. Our thoughts can permeate our being and define who we are. They can run wild and left unchecked can produce numerous unwholesome actions. So we must guard our sense doors and thoughts.

We do not need to suppress any thoughts. We simply observe the thoughts without applying any pressure, no clinging or aversion. When we become mindful of our thoughts we gain more control and we can stop ourselves from doing an unwholesome action. It is when we are "lost" in our thoughts without mindfulness and concentration that we may act upon them in an unwholesome way.

The last two Supreme Efforts are written in the positive with the encouragement of the wholesome thoughts. When we have wholesome thoughts, like those that are rooted in compassion, loving-kindness, sympathetic joy, or equanimity, then we should encourage their continuation.

The Four Divine Emotions

1. Loving-kindness
2. Compassion
3. Altruistic joy (sympathetic joy with others)
4. Equanimity

The Four Divine Emotions are known in Pali as the Brahma-viharas and are also known as the

divine abidings or the divine abodes. They are emotional states to be strived for. By practicing and developing the divine emotions, we will have a peaceful and patient daily life practice.

Loving-kindness is a soft, affection and care for others and yourself. It is not a hard, romantic type of love and not a love that includes extreme attachment or controlling feelings.

Compassion is like an open heart that cares for everyone. It includes empathy, being able to see the other person's position and caring for and about them.

Altruistic joy, sometimes is called sympathetic joy or appreciative joy. It is the ability to be happy when you see others happy. Their joy becomes your joy as you welcome less suffering and happiness of others.

Equanimity is the balanced state of mind. It is the middle way state of mind that is neither clinging nor pushing away.

Each of the four brahma-viharas has what is called a near enemy and a far enemy. The near enemy is a state of mind that is close to the brahma-vihara and is sometimes mistaken as the good emotion, but is actually "a near enemy" and not the correct mental state. The far enemy is virtually the opposite of the brahma-vihara and is completely off the mark for the emotion that is strived for. This is shown in this table:

Brahma-vihara	Near enemy	Far enemy
Loving-kindness	Selfish affection	Painful ill-will
Compassion	Pity	Cruelty
Altruistic Joy	Exuberance	Resentment
Equanimity	Indifference	Craving, clinging

Emotional Intelligence

The Four Supreme Efforts and the Four Divine Emotions, like much of the Buddha's teachings, could be summarized to the following two words: emotional intelligence.

In 1995, Daniel Goleman, published the best-seller, *Emotional Intelligence*. In this book he showed that more than intellectual intelligence, such as I.Q., what is a far greater scale of a person's success is how well they deal with social and emotional issues. Emotional intelligence refers to getting along with others, knowing how and when to act, not letting things bother you, and success features, such as persistence, determination, and deferred gratification.

Dr. Goleman provides references from many studies to show the importance of the emotional skills for success. He explains how even residual amounts of anger (which some people feel are necessary to get the anger "off your chest") leads to further, escalated anger. A person even with a small amount of anger can enter a "flooding" state, where there is an overwhelming amount of anger with adrenaline, where no rational decisions can be made in this state and it needs a long recovery time before settling down. Many people who have killed loved ones report that they "just snapped" in the heat of some arguments. (Goleman, 1995)

The Buddha on anger and emotional intelligence:

"One who repays an angry man with anger thereby makes things worse for himself. Not repaying an angry man with anger, one wins a battle hard to win. He practices for the welfare of both – his own and the other's – when, knowing that his foe is angry, he mindfully maintains his peace. When he achieves the cure of both – his own and the other's – the people who consider him a fool are unskilled in the Dhamma." Samyutta Nikaya 7.616-618

"Monks, one who has four qualities should be considered a superior person. What are these four? Even when asked, a superior person does not reveal the faults of others, and still less so when not asked. Further: even unasked, a superior person reveals what is praiseworthy in others, how much more so when he is asked. Further: even unasked, a superior person reveals his own faults, how much more so when he is asked. Further: even when asked, a superior person does not reveal his own praiseworthy qualities, still less so when not asked. When asked, however, and obliged to respond to questions, he speaks of his own praiseworthy qualities with omissions and hesitatingly, incompletely and not in detail." Anguttara Nikaya 4.73

The emotional intelligence traits lead to peace and tranquility in interpersonal relations, to concord.

Dr. Goleman writes near the end of his book:

"Great spiritual leaders, like Buddha and Jesus, have touched their disciples' hearts by speaking in the language of emotion, teaching in parables, fables, and stories. Indeed, religious symbol and ritual makes little sense from the rational point of view; it is couched in the vernacular of the heart." (Goleman, 1995)

15

The 84,000 Dhamma Doors; Buddha and Tolerance

The 84,000 Dhamma doors are a metaphor to basically state that there are innumerable paths to enlightenment. This is a representative teaching to the Buddha's tolerance for other religions. Anyone following any religion who is basically a good, moral person is assured to reach that religion's goal, which is typically heaven. In the Buddhist cosmology there are several heavenly realms all of which are attainable by members of any religion.

The teachings in this book are from the orthodox, oldest version of Buddhism, "The Way of the Elders" known as Theravada. There are many other fine schools of Buddhism and also other religions. Buddhism is tolerant to all faiths and allows followers to belong to other religions. All religions and moral ways of life can be said to be on the "Path" that is, the Path to enlightenment. Some ways may be a little shorter than others, but there is no need to critically judge which ones are short and which ones are long paths. In Buddhist practice we can say that the life of a monk or nun is definitely a "short" path, but not the only path. Lay people can still attain the goal in this very life, it just might be a bit more challenging. Monks and nuns have made the self-less sacrifice of leaving the worldly life and possessions for their practice and to help others with the teaching of Dhamma. The discipline of having no possessions makes it more conducive for greed and suffering not to arise. Lay people can eliminate selfish craving and keep a balanced mind in other worldly matters, practice, and attain enlightenment.

Vimalakirti was a lay man during the time of the Buddha who practiced the teachings and obtained enlightenment. There are several instances of lay people who attained enlightenment, confirmed by the Buddha and written in the Pali Canon. The Buddha said that there are monks and ascetics who wear robes and sit in meditation and claim to practice, but inside are full of defilements. He said that anyone could obtain enlightenment, be they monk, nun, or lay person. The Buddha said:

"*But he who lives purely and self assured, in quietness and virtue, who is without harm or hurt or blame, even if he wears fine clothes, so long as he also has faith, he is a true seeker.*" (Dh., chapter 10)

"There is no fetter bound by which Citta the householder could return to this world." Samyutta Nikaya 41.9 Citta was a non-returner and a layman. In the Theravada Pali Canon there are other

statements of other lay people who attained enlightenment or to the level of non-returner.

The Buddha explained that there is no difference between a lay arahant and a monastic arahant: *"I say there is no difference between a lay follower who is liberated in mind and a bhikkhu who has been liberated in mind, that is, between one liberation and the other."*
Samyutta Nikaya 55.54

In the Pali Canon, the gift of Dhamma is considered the highest gift. Because Buddhism is a peaceful and compassionate and tolerant religion, sometimes Buddhists confuse this with meaning that missionary activities are not allowed. But the Buddha clearly did allow missionary work. There is no harm in trying to help people to get out of suffering, to learn meditation, so that they can be better, more peaceful people. This is not about converting people from one religion to another, but rather from suffering to no suffering, to peace.

"Bhikkhus, I am freed from all snares, both celestial and human. You too, bhikkhus are freed from all snares, both celestial and human. Wander forth, O bhikkhus, for the welfare of the multitude, for the happiness of the multitude, out of compassion for the world, for the good, welfare, and happiness of devas and humans. Let not two go the same way. Teach, O bhikkhus, the Dhamma that is good in the beginning, good in the middle, good in the end, with the right meaning and phrasing." Samyutta Nikaya 4.453

Teaching the Dhamma should be done only to those who are interested and want to learn and not in a forceful or argumentative way. But in no way should teaching others be avoided, because as the Buddha said, *"there are those with little dust in their eyes who will benefit from this teaching."* Samyutta Nikaya 4

Some people ask, "I am a firm believer in God and I am a strong Christian, can I still practice vipassana?" The answer is of course, yes. In the Buddhist cosmology there are higher beings, deities or angels, so atheist is not really an accurate label for a Buddhist. Nibbana is sometimes referred to as the great Divine ocean and each mind of ours is like a drop entering this ocean in the experience of nibbana. This, should not be taken literally however, since our language limits us and nibbana is not limited and can not be explained by language. Nibbana is the unlimited, the unconditioned, the perfect state (sounds a lot like the Western theistic view of God, doesn't it?).

In one discourse the Buddha held a handful of leaves next to a forest and told some monks that his teachings are like the leaves in his hand, but his wisdom and knowledge are like all the leaves in the forest. He taught the way to liberation, to the end of suffering, nothing more. Nothing more is necessary. We can practice all kinds of other rituals and ceremonies, but all that is really needed is the basic foundation teachings of the Buddha found in the Theravada school of Buddhism, which is vipassana meditation and the Eightfold Middle Path. There are no secret

teachings in Buddhism: *"These three things, O monks, shine openly, not in secrecy. What three? The disc of the moon, the disc of the sun, and the Dhamma and Discipline explained by the Tathagata."* Anguttara Nikaya 3.129

There are many other fine schools of Buddhism and also other religions, all of which are compatible with the Buddha's original teachings. The five major versions of Buddhism found in modern, developed countries are:

1. *Theravada* - "The way of the elders." The oldest, most orthodox form of Buddhism. The teachings and practices are virtually unchanged from the time of the Buddha, including the monastic orders and the rules for the monastic communities and the emphasis on meditation and the teachings of the Eightfold Middle Path. There are two basic forms of Theravada that have developed in modern, developed countries. One is the ethnic-Asian form which has come to modern countries virtually unchanged from its form in its home country (typically or usually a Southeast Asian country). In the ethnic-Asian form there are more rituals, chanting, and ceremonies. In many cases the Buddhist temple is also a cultural center. The other form of Theravada that has developed in modern countries is a non-sectarian vipassana.

A typical service at a Theravada temple might be something like:

20 minutes	Chanting
30 minutes	Sitting meditation
30 minutes	Tea and social

2. *Non-sectarian Vipassana* - In this form there are few, if any, rituals, chanting, or ceremonies and the Dhamma teacher is more likely to be a lay person rather than a monk or nun. The emphasis is on vipassana meditation and many of the members of such a group are likely to report that they are not Buddhist. The ethnic form is more religious in general and justifies that by the fact of keeping the teachings alive through the use of some rituals and community ceremonies. The vipassana form appeals more to people who do not wish to be labeled a particular religion, but still enjoy studying and practicing the Buddha's teachings. Both forms of the Theravada are in complete agreement with the Buddha's original teachings and are excellent forms of practice to follow. They are not in conflict with each other just as no Buddhist school is in conflict with another or any other religion.

A typical service at a vipassana center might be something like:

45 minutes	Sitting meditation
15 minutes	Walking meditation
20 minutes	Dhamma talk or discussion
30 minutes	Tea and social

3. *Zen* - Zen Buddhism is the form of Buddhism that developed in China, known as the Ch'an school and then later became more popularly known by its Japanese name of zen, which means meditation. Like vipassana, in zen the emphasis is on meditation, however, the zen school is a part of Mahayana Buddhism and includes a heavy emphasis on the Bodhisattva ideal. The meditation practice centers around the subject of the breath only (instead of the 40 meditation subjects of vipassana) and in some zen schools on koans (riddles that can not be solved by the intellect, but rather must be solved through spontaneous experiential insight). The founder of zen Buddhism, Bodhidharma, is credited with the founding of the martial arts. Like vipassana, zen has applied itself to various aspects of daily life, including work meditations and others. This is an excellent practice for those who do not mind the meditation subject being limited to the breath and enjoy the more religious flavor to the practice along with a good dosage of Far East Asian culture (typically Japanese, but in some zen schools, Korean or Chinese).

A typical service at a zen temple might be something like:

20 minutes	Chanting and / or prostrations
25 minutes	Sitting meditation
10 minutes	Walking meditation
25 minutes	Sitting meditation
10 minutes	Walking meditation
20 minutes	Dharma (Sanskrit for Dhamma)* talk
30 minutes	Tea and social

* (Mahayana scriptures are in Sanskrit)

4. Pure Land - Amida Buddha is the Buddha of the Western Paradise of the Pure Land school of Buddhism. Followers invoke the name of Amida (also Amitabha) through prayer and chanting in the hope of being re-born in this heavenly realm, where once there enlightenment will be easier to attain. This is an excellent practice for those who tend to be of the "devotional" persuasion with its emphasis on prayer and for those who simply feel that enlightenment is too hard to achieve in this life.

A typical service at a Pure Land temple might be something like:

10 minutes	Prostrations
45 minutes	Chanting
20 minutes	Dharma talk
30 minutes	Tea and social

5. *Vajrayana* - "The indestructible vehicle," also known as Tibetan Buddhism or Esoteric Buddhism. This type of Buddhism developed when Buddhism mixed with the indigenous

culture of Tibet. This school includes tantrism which involves taking such poisons as aggression and passion and transforming those energies to wisdom. This is an excellent practice to follow for those who like the basic teachings of the Buddha, but prefer some other methods and techniques which can be practiced in addition to the traditional Buddhist practices.

A typical service at a vajrayana temple might be something like:

5 minutes	Prostrations
20 minutes	Chanting
25 minutes	Sitting meditation
10 minutes	Walking meditation
25 minutes	Sitting meditation
10 minutes	Walking meditation
25 minutes	Sitting meditation
10 minutes	Walking meditation
30 minutes	Tea and social

Chanting, bowing, and rituals

At many Buddhist temples the service includes periods of chanting, bowing, and other rituals. Chanting of selected Buddhist scriptures or sayings is done to remind us of their importance. In some cases, the chanting is also a prayer, for example, the loving kindness prayer so that all beings may be well, happy, and peaceful.

Without a personal-God figure in Buddhism, some wonder how there could be prayer and bowing to statues. The prayers, such as the loving kindness are prayers to radiate our energies to help all beings. It is a kind of deep wish that everyone be well. Or the prayers could be to heavenly beings that can assist others in need. Bowing to a Buddha statue or other Buddhist statues is not idol worship. The bowing is done out of respect for the Buddha, for providing the teachings. In Asia it is common for people to bow to each other out of respect. It is the same as the hand-shake in the west. It does not necessarily mean worship. For some Buddhists, there is a worship or deep veneration for the Buddha, for reaching the perfect state of nibbana, which is somewhat like the concept of divine. But, all Buddhists recognize that the statue is just a symbol of the teacher and the teachings.

Other rituals include offering flowers and incense to the Buddha and other statues that may be on the altar. Again, this is out of respect and not necessarily a display of worship. The Buddha was opposed to attachment to rites, rituals, and ceremonies. Today many Buddhist services include these rituals and use them to help bind the community together. If you do not like rituals and ceremonies, the non-sectarian form of vipassana described above would be a good fit for you.

For those of us who like the teachings of the Buddha or are already practicing in the Buddha's Dhamma, but still like their birth religion or another religion, no problem. During the Buddha's time there was a young man who came to the Buddha stating that he wanted to practice the Buddha's Path, but his father's dying wishes were for him to practice their family religion. The Buddha informed him to do both. (Rahula, 1959) To this day, throughout the world there are Buddhists who practice other religions with no conflict to their Buddhist Path.

My family and I have images of Buddha and Jesus on our family shrine / meditation area in our house. The famous Buddhist monk and leader, Thich Nhat Hanh, also has images of Buddha and Jesus on his altar. (Thich, 1995) In Vietnam there are two huge sixty foot statues of Buddha and Jesus hugging each other. (Kornfield, 1993)

Buddha and Jesus: The Incredible Similarities

The following is an example of what the Buddha referred to when he said that there are other Buddhas. He did not claim to be either the first Buddha (enlightened one) or the last. This section is presented to show more strength of the Buddha's teachings since the other very popular religious figure of all-time (Jesus) is actually very similar to the Buddha.

The lives that both Buddha and Jesus led and experienced have an incredible similarity to them. Here is a list of the similarities:

(The sources for the following similarities are from the scriptures of Buddhism and Christianity.)

1. Future greatness:

Future greatness of Buddha was proclaimed by Asita, a religious man.	Future greatness of Jesus was proclaimed by Prophets and John the Baptist.

2. Miraculous birth:

Buddha was born with no pain to his mother and is said to have walked and talked at birth. After his death some legends were that Buddha was born by immaculate conception, that he was an incarnation of God.	According to the Qur'an of Islam, Jesus talked at birth. After his death some legends were that Jesus was born by immaculate conception, that he was an incarnation of God.

3. Early Wisdom:

At a young age Buddha demonstrated wisdom by surpassing teachers.	At a young age Jesus demonstrated wisdom by surpassing teachers.

4. Monastic Life:

Buddha lived a monastic life, teaching.	Jesus lived a monastic life, teaching.

5. Apostles:

Buddha started with a small group of followers, who were also monastic.	Jesus started with a small group of followers, who were also monastic.

6. Submergence in Water:

Buddha bathed in a river, discovered the Middle Way was best and began teaching.	Jesus bathed in a river and then began teaching (the baptism).

7. Satan's Temptations:

Before ministry began, had had three temptations from Satan.	Before ministry began, three temptations from Satan.

8. Compassion:

Buddha taught compassion to all living beings and personally saved an animal from death.	Jesus taught compassion to all living beings and personally saved an animal from death.

9. Universal teaching:

Buddha taught to all, even criminals and prostitutes. The prostitute Ambapali was so intrigued by the Buddha's teachings that she became a Buddhist nun.	Jesus taught to all, even criminals and prostitutes. Mary Magdalene was very intrigued by the teachings of Jesus. *

* Mary Magdalene was once thought to be a prostitute but there is no reference to that in the

New Testament and new research and Gnostic texts (Gospel of Mary) suggest that she had a big role, possibly as an Apostle.

10. Teachings:

Buddha had many stories to convey his message, including the Golden Rule, story of the sower, the prodigal son, the widow's mite, and love your enemies.	Jesus had many stories to convey his message, including the Golden Rule, story of the sower, the prodigal son, the widow's mite, and love your enemies.
Teachings were primarily based on the power of the mind and purifying the mind.	Teachings were primarily based on the power of the mind and purifying the mind.

(*For example, the power of lust, hatred, or evil in the mind in harming oneself even if no action is taken, taught by both Buddha and Jesus*.)

11. Betrayal of an Apostle:

One of Buddha's disciples, Devadatta, betrayed him.	One of Jesus' disciples, Judas, betrayed him.

12. Knowing of Death:

Buddha ate a final meal, knowing that it would be his final meal.	Jesus ate a final meal, knowing that it would be his final meal.

13. Healing:

Buddha healed many people (with his teachings) from psycho-somatic illnesses. His meditation teachings continue to heal people in the present day.	Jesus healed many people. Modern historians say that the healings Jesus performed were most likely from psycho-somatic illnesses.

14. Supernatural powers:

Buddha	Jesus
Buddha is said to have possessed supernatural powers. One legend is that he multiplied food.	Jesus is said to have possessed supernatural powers. One legend is that he multiplied food.

15. Walking on water:

Buddha	Jesus
Buddha and some monks walked across the Ganges river.	Jesus walked across Lake Galilee.

16. Mothers are in heaven:

Buddha	Jesus
Buddha's mother is in heaven.	Jesus' mother is in heaven.

17. Resurrection to heaven:

Buddha	Jesus
Buddha's mother died when he was very young. She went to a heavenly plane and Buddha rose to heaven to visit her, teaching her higher doctrines.	Jesus rose to heaven after death. Perhaps it was a visit, like Buddha did 500 years earlier, before final "entry" to Nibbana.

The Legends

There are many legends about both Buddha and Jesus. We do not need to believe in all of the legends. The important point is that the life experienced, the teachings, and even the legends are all very similar. (Snyder, 1989)

Before Buddha was born, his mother had a dream. In that dream she saw an elephant coming down from a heavenly realm and melting into her body. After the Buddha's mother, Maya, informed people of this dream, there was a short-lived legend that Buddha was born of immaculate conception. The Buddha put that legend to rest by insisting that he was an ordinary man. Stories of immaculate conception were quite common in many cultures and especially in Ancient Greece. Greek mythology is full of stories of immaculate conception, and they pre-dated the gospels of the New Testament. The gospels of the New Testament were written in Greek.

Stories of rising to heaven can also be found in the Buddhist scriptures. This travel to heaven is not by divine force, but rather by human endeavor through meditation. *"I recall, Ananda, having gone to the brahma world by spiritual power with a mind-made body."* Samyutta Nikaya 51.22 In this discourse the Buddha explained that he went to a heavenly realm using the power

of the mind and through the mind as his vehicle. In Christianity, we hear of Jesus rising "in the flesh" to heaven. After the Buddha explained that he went to a heavenly realm with the mind, Ananda asks him, *"But venerable sir, does the Blessed One recall ever having gone to the brahma world by spiritual power with this body composed of the four great elements?"* [in the flesh] The Buddha responds, *"I recall, Ananda, having gone to the brahma world by this spiritual power with this body composed of the four great elements. When Ananda, the Tathagata immerses the body in the mind and mind in the body, and when he dwells having entered upon a blissful perception and buoyant perception in regard to the body, on that occasion the body of the Tathagata becomes more buoyant, malleable, wieldy, and luminous."* Samyutta Nikaya 51.22 In this discourse we hear the Buddha explain that he can travel to the heavenly worlds with the mind or with the mind and body.

Jesus the Awakened One

When one first reads of the amazing things Jesus said and did, one can not avoid being very impressed and believing that he must have been something supernatural. However, after learning of the life of the Buddha and the incredible similarities and knowing that Buddha lived over 500 years before Jesus, one must reconsider their views of both men. Perhaps Jesus was an awakened one, who has attained the full and deepest enlightenment, like that of Buddha. In the Gospels, there are many years in the life of Jesus which are not explained. One explanation is that he lived with the Essenes, a mystical type Jewish sect of that time that practiced vegetarianism and healing. Another theory or suspicion is that he studied in the East, perhaps even in India. The famous 19th century philosopher, Schopenhauer, believes that Jesus must have studied Buddhism and that Jesus was in fact a Buddhist. (Von Glasenapp, 1959 and Nanajivajo, 1970)

Both Buddha and Jesus were submerged in water before they began their teachings. Jesus was baptized in the Jordan River and the Buddha ate and bathed when he abandoned the ascetic way of life. Shortly after that both went into the wilderness and became enlightened. In the conventional gospels of the New Testament we do not hear that Jesus sat and meditated, but what else could he have been doing? Jesus spent 40 days in the wilderness. If Jesus was already divine and already had the "holy spirit" in him through baptism, then why the 40 days and why alone?

At the final stage before enlightenment, we read in the Buddhist and Christian scriptures of three temptations from Satan. This Satan does not necessarily mean a physical person. Satan or Mara, as it is known in the East, can mean all the negative mental defilements in us. It can be the fear, anger, and other bad thoughts that we sometimes have, tempting us to do bad things out of attachment, aversion, or ignorance.

Archeological findings from the Dead Sea scrolls and other findings from the Palestine / Israel area have unveiled scriptures (Gnostic texts) markedly different from the Gospels. In the Gospel of Thomas, recently found, Jesus speaks much like a zen master, with words and riddles pointing to the one-ness of the universe and the unity of things. (Pagels, 1981) The Gospel of Thomas was written in Coptic, a Semitic language, like that of the area where Jesus lived. However, the conventional Gospels found in the New Testament were written in Greek, slightly removed from the area where Jesus lived.

The Gospel of Thomas does not contain any of the legends about immaculate conception or even any of the healings and other super natural powers that are said to be possessed by Jesus in the New Testament. Popular fictional stories, such as the movie *Stigmata*, or the best seller, *Da Vinci Code*, have some historical facts interspersed in the stories. These include the factual references to several books written about the life of Jesus, which the early Church destroyed because it did not fit the paradigm or view of the New Testament.

Dr. Elaine Pagels is a scholar of the early church and the Gnostic texts. According to Dr. Pagels, the Gospel of John was written as a direct counter-attack to the Gospel of Thomas. The apostle, Thomas, was seen as the skeptic of the group, the "Doubting Thomas." In the Gospel of John, we find the most direct references to the Divinity of Jesus and we find the story of Thomas refusing to believe. Thomas asks to touch the wounds of Jesus after the resurrection, according to the gospel. After touching the wound, Thomas is in full belief of the Divinity and resurrection. According to the Gospel of John, Jesus says, "*you believe in me since you have touched me, blessed are those who do not see me, who do not touch me, but still believe*." This quote in the Gospel of John is a direct attempt to counter the more skeptical teachings found in the Gospel of Thomas, according to Dr. Pagels.

Since the Gospel of John was written as a counter to the Gospel of Thomas, we can infer that the Gospel of Thomas is an older text. As an older text and the only gospel written in a Semitic language, we can also say that the "Gospel Truth" is most likely to be that of the Gospel of Thomas.

There is now a growing Gnostic Christian religion or sect developing around the world. The Gnostics see Jesus as the Christ, Messiah, but more as an Awakened One, like Buddha rather than an all powerful personal-God in heaven. The Gnostics practice meditation, believe in kamma and reincarnation and overall, their sect is not much different from Buddhism.

Buddhism speaks of the plane of Higher Beings, also known as "heaven" in other religions. According to Buddhist cosmology all planes of existence, even the heavens, have beings that face re-birth. Jesus could have been an arch-angel (or god if you prefer) at the highest level of the plane of Higher Beings. Christians themselves call the birth of Jesus an incarnation.

A conclusion that is not very hard to reach is the following:

Buddha and Jesus had similar life experiences and teachings because both saw Ultimate Truth, Ultimate Reality as it really is. Both beings are fully enlightened, Awakened Ones in the perfect, unconditioned state of nibbana. Many Buddhists find it necessary to practice devotion to the Buddha for reaching the final perfected state and in appreciation for the teachings. The Christian form of devotion or worship to Jesus is no different and should not be either.

Maitreya

Or alternatively, another conclusion could be:

Jesus, like the Buddha before him had many past lives in human, animal, and the other realms. The Buddha had several past lives as an ascetic monastic where he was perfecting the ten perfections on his way to enlightenment. The life of Jesus could be like one of the lives the Buddha had before being born as Siddhartha Gotama, where the virtues were being developed. The Buddha, in one of his past lives, perfected the virtue of generosity and then was re-born in the Tusita heaven. After one lifespan in the Tusita heaven, he was re-born as Siddhartha Gotama, the Buddha.

Using a Buddhist-Christian perspective, we could hypothesize that Jesus was also perfecting the generosity virtue and that he is now in a heavenly realm too, just like the Buddha, before his last birth. According to Buddhism, there is a Buddha or "enlightened teaching Buddha" for every period of time, roughly about every 5,000 to 10,000 years. The next "teaching Buddha" will appear about 5,000 years after the Buddha and is currently residing in a heavenly realm. The next "teaching Buddha" will be known as "Maitreya – Buddha." Jesus could be that being, currently waiting in a heavenly realm for his return, in about the year 4500. So when Christian theology states that Jesus is coming back, maybe they are right, it is just that it will be another 2,500 years and it won't be for the "second coming," it will be more like the second-millionth coming (including all of his past lives).

A New Translation of some key verses in the Bible

This section will provide a new translation of certain key verses in the Bible. This is not another interpretation of the Bible, nor is it a criticism of the Bible in an attempt to disprove it. This is a translation of some key verses to show how the actual words of the Bible can fit in with the Buddha's teachings.

Like other religious scriptures the Bible was written hundreds of years after the events that are discussed. In many translations the Bible has gone from one translation to one language to

another and another and so on. The best "view" we have of the Bible is from the original language.

(The author studied Biblical and modern Hebrew in Israel and again in the U.S. as part of his doctoral program and research.)

The Bible was written in Biblical (ancient) Hebrew. The characters and some words were a little different from modern Hebrew. The grammar of Biblical Hebrew proceeded with the following formula: verb, subject, object. Biblical Hebrew differed from modern Hebrew with the use of the "wa" character currently not available in modern Hebrew. The "wa" sound was dropped and converted to the "vav" sound in modern Hebrew.

The following is the first verse from the Bible:

בראשית ברא אלהים את השמים ואת הארץ

Pronounced: Beresheet bera elohim et ha-shemayim v-et ha-aretz.

Translation: "In the beginning the gods created the heaven and the earth."

At first when you read the above translation you are thinking that this must be the translation from some polytheistic religion, but it is actually the first verse in the Judeao-Christian Bible. The original Biblical Hebrew clearly puts God in the plural: ים (yod-mem-sofit) at the end of the word god, signifying plural. When I was in high school in Israel I asked all of the teachers and rabbis I met about this and no one could provide an answer. Perhaps a logical answer is that there are other planes of existence and indeed the author of the Bible has roots from a "higher" heavenly realm, but not God, with a capital "G."

In Biblical Hebrew as well as modern Hebrew, the plural for any word is:

ים (pronounced: yod-mem-sofit)

These plural characters ים are the equivalent to the "s" at the end of English words. Hebrew is read from right to left and if you look at the third word from the right you will see the characters: אלהים

The above is the word that is translated as "God" in our Bibles. If you look at the last two characters you will clearly see the plural form pronounced yod-mem-sofit. Another important point to make here is that there are NO capital letters in Hebrew! The translators simply made up the capital G! There are 22 letters in the Hebrew alphabet and none are in capital form.

Therefore, the correct translation of the Hebrew characters: אלהים is the English word: gods.

Other words in the Bible which are also translated as God include: יהוה אל שדי
These words are pronounced: yahweh, el, and shadai
The translations of these words are: “Jehovah” (Latinized), “god,” and “powerful”

The characters יהוה (pronounced: yahweh in biblical Hebrew) has been Latinized to Jehovah. This Jehovah name is strictly used when the Bible refers to the god of Israel. The name Jehovah in its Biblical Hebrew pronunciation is not to be spoken out loud according to the Bible, thus, at times other terms are used to signify the god of Israel, such as “god” or the “powerful” sometimes translated as “almighty.”

When the Bible is not talking about the god of Israel, the אלהים characters are used which translates to “gods.” In our Bible this is translated to the word “God” which is either a bad translation or a purposeful translation to fit the prevailing philosophy at the time.

In the Bible the god Jehovah is seen and reported as a jealous god. Jehovah tells his people (the Hebrews) that they are to have no other gods before him. This is even the first commandment in the ten commandments (Exodus 20: 3):

לא-יהוה לך אלהים אחרים על-פני

This translates to: “you will not have any other gods before me.”

In our Bibles the translation is the same as my translation. But guess what? In our Bibles the translators have translated the characters:

אלהים

as “gods” this time, but at the beginning of the Bible these same characters were translated as “God.”

This happens again and again throughout the Bible. When Jehovah refers to other gods or how his people should not worship other gods, the same Hebrew characters are used which were previously translated as God with a capital G (even though there are no capital letters in Hebrew) and with the plural characters ignored.

There are numerous examples of this. Here is another one in Deuteronomy 4: 28:

ועבדתם-שם אלהים מעשה ידי אדם עץ ואבן אשר לא-יראון ולא ישמעון
ולא י אכלון ולא יריחן

This is translated as follows:

“And there you will serve gods, the work of men’s hands, wood and stone, which neither see, nor hear, nor eat, nor smell.”

In this passage from Deuteronomy there are warnings to the Hebrew people should they not obey Jehovah’s commandments and when they do not, they will be punished and scattered through-out the nations where they will serve “other gods.” In this passage the meaning is clearly other gods in the plural, both in the standard Bible translation and my translation.

The word for “gods” is the third word from the right and again it has the same Hebrew characters from the beginning of the Bible, but this time these characters are translated correctly as “gods” instead of “God.”

At the beginning chapters of the Bible there is a clear emphasis on the plural form of god, making it “gods” but the translation somehow becomes “God” in our Bibles. When we find the word “gods” in our Bible the same Hebrew characters are used which were previously used to signify a singular term with the addition of a capital letter.

The god of Israel is almost always represented by the name “Jehovah.”

In summary, we see the following Hebrew characters translated as follows in our Bibles:

Hebrew Characters	**Standard Bible Translation**	**Correct Translation**
אלֹהים	“God” or sometimes “gods”	“gods”
אל	“God”	“god”
יהוה	“God” or “Lord” or “Jehovah”	“Jehovah”

Cosmological Explanation

One possible cosmological explanation for the singular and pluralistic terms of god in the Bible is as follows:

1. The plural form of gods in the beginning chapters of the Bible is correct, referring to the multitude of higher beings in heaven (angels or impermanent gods) and not a singular personal-God creator. According to the Buddhist cosmology the deities in heaven sometimes delight in various creations and ego because of their powers and status as gods.

2. Jehovah is a god. Jehovah is the god of Israel, perhaps the "guardian-god" (or angel, if you prefer) for the Hebrew people.

The above theory has some support from historical information. The ancient Hebrews did call their god Jehovah and Jehovah was labeled the god of Israel even in the Bible.

Historians believe that the ancient Hebrews were not really monotheistic. The ancient Hebrews believed in a sort of polytheism with Jehovah being their god, but each of the other nations subject to their own separate gods. Later in the history of the Hebrews the god of one nation (Israel) gradually became the god of all nations, perhaps as an adaptation to the growing influence of other religions which were beginning to cross the borders of their home countries.

In the first commandment of the Ten Commandments we hear the God of the Old Testament say that he is a "*jealous god*." This happens again and again throughout the Old Testament. What we must ask is, "jealous of what?" If there is only one God, then what is there to be jealous of? Also, if there is only one God, then why the name, "Jehovah?" Names are used to differentiate people or divine beings. The writers of the Old Testament clearly believed that there were other gods and that Jehovah was simply their god, for the Jewish people.

A similar explanation could be that the plural form of god is used in the Bible to describe a pantheistic concept of god. This pantheistic concept is fitting with the mystical traditions, many of which developed from the traditional Biblical religions and locations of Judaism, Christianity, and Islam. Many religions speak of god as the "unknowable" or place a certain degree of mysteriousness to the concept of god. For example, in the Orthodox Christian church, Jesus is seen as the incarnation of god and the manifestation of god on Earth, but god-the-father is seen and described in more mysterious, indescribable terms. The true meaning of god which the great monotheistic religions are trying to convey is most likely that of a pantheistic god. Culture, tradition, and misinformation and mistranslation are probably the culprits which have not allowed the true meaning to be accepted by the masses.

Son of a man

In the New Testament we see Jesus called the Son of God in numerous verses. But, we do not see Jesus call himself the Son of God. There is one verse in the traditional New Testament gospels where Jesus is said to have not refuted the Roman emperor when he asks if he is the Son of God. But in far more instances in the traditional gospels of the New Testament, Jesus calls himself the "Son of Man." This has been interpreted to mean the Messiah or to "Son of God."

As mentioned previously in this chapter on the incredible similarities between Jesus and Buddha, the New Testament was written in Greek. The Gospel of Thomas, which was recently found, less than one hundred years ago, shows scriptures written in a Semitic language. In the Gospel of Thomas there are no legends, miracles, and no reporting of Jesus as the Son of God. Jesus is seen talking like a zen master with words of wisdom pointing to the interconnection of life.

Although the New Testament was written in Greek, we know that Jesus must have spoke Hebrew, or an ancient form of the Hebrew language. The people of the Palestine - Israel area did not speak Greek. The Greek writers of the New Testament had to rely on Hebrew sources for their information. When a translation goes from one language to another we can always expect errors to be made. The mistake could even be unintentional, as different languages have different meanings for certain words.

This is the case with the famous "Son of Man" translation. When Jesus reports that he is the son of man, this is translated to Greek and to the rest of the world with the capital "S" for Son and the capital "M" for Man. Again, we must remember that there are no capital letters in Hebrew!

Again, the translators added the capital letters. By making the "s" and the "m" into capital form, you have an added significance that may not have been the intent of the report by the Hebrew sources.

In Hebrew the words and characters for "son of man" are:

בן אדם

In Hebrew the words and characters are minimal because vowels and certain articles of speech are implied. For example, there is no Hebrew word for "a." It is implied when you have a certain combination of words. When someone writes "son of man" in Hebrew, pronounced "ben ahdam" the article of speech with the word "a" in English, is implied. The characters above literally say "son man." The words "of" and "a" are implied.

Therefore, the characters above which were translated as "Son of Man" should have been

translated as:

son of a man

This corrected translation is in line with the answer the Buddha gave when people asked the Buddha if he was a god. The Buddha always insisted that he was just a man, born of a man and a woman. Perhaps Jesus was trying to say this exact same thing. The prevailing paradigm was better met by adding the capital letters and creating an interpretation closer to a divine meaning.

In the Middle East to this day, many people do not have a family name for a surname. Their names begin with the first name, followed by "son of" and then the first name of their father. David ben Gurion is one example. He was the first prime minister of the modern state of Israel. "Ben Gurion" is not his family name. "Ben" is the Hebrew for "son" and "Gurion" is the name of his father. This is written as follows:

בן גוריון

The two characters on the far right are the characters for "son" and simply report that he is the son of, the name that follows, in this case, Gurion. In the Middle East, the formula for many is: "your first name-son-your father's first name." If your name is David and your father's name is Thomas, the written form would be: "David son Thomas."

The word "of" is implied in the Semitic languages, just like the word "a."

In the time of Jesus and in many cases still to this day, it was common for a person to say his or her name, followed by who you are a son or daughter of. In traditional societies a person is often identified by the family they come from. By saying that he is the "son of a man" Jesus was most likely going out of the way, like Buddha did 500 years prior, to say that he is an ordinary man.

Bible translation conclusion

The Bible provides us with a good history of the Hebrew people and gives us beautiful proverbs and poems. This chapter is not a critique or condemnation of the Bible, on the contrary it is a praise of the Bible when seen from the corrected translations of key verses. The religions of the world are much more similar than they are different. When we see the Bible from the correct translation this becomes even much more apparent.

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16

The Ten Hindrances to Enlightenment, The Four Stages of Realization, and the Ten Perfections

The Ten Hindrances to Enlightenment

1. The belief in a permanent personality / ego.
2. Doubt / extreme skepticism.
3. Clinging to rites, rituals, and ceremonies.

==

4. Attachment to sense desires.
5. Ill-will / anger.

==

6. Craving for existence or existence in the Form World.
7. Craving for non-existence or existence in the Formless World.
8. Conceit.
9. Restlessness.
10. Ignorance.

Progress on the Path can be seen through the ten hindrances to enlightenment and our destruction of them. One should practice by spending the time on the cushion in meditation, analyzing this mind-body and seeing for yourself the hindrances and what we have overcome.

The Four Stages of Realization

1. Stream-Entrant
2. Once-Returner
3. Non-Returner
4. Arahant

After conquering the first three hindrances, one becomes a **"Stream-Entrant"** guaranteed of no more than seven more re-births before enlightenment. Re-birth will only be in a higher plane such as human or deva (angel in a heavenly plane).

A **"Once-Returner"** is one in whom the fourth and fifth hindrances have been greatly weakened. Nibbana will be realized at the most in one more re-birth.

A **"Non-Returner"** has completely destroyed the fourth and fifth hindrances and will never be re-born as a human or animal or anything lower. This person will be re-born in a heavenly plane and realize enlightenment there.

The **"Arahant"** or "enlightened one" has destroyed all ten hindrances and such a person has completed the task and attains nibbana, enlightenment in this very life.

The ten hindrances to enlightenment is a rarely talked about subject at Dhamma centers, but it is a very important one. Too often in spiritual matters we tend to pursue "something." Even the Dhamma or the Path is not to be clung to. The Buddha described the teachings as that of a raft. Once it gets you to the other shore there is no need to continue to carry it on your back. Thus, instead of pursuing "something" we should be looking at what we need to get rid of.

But this does not mean that we should not be seeking enlightenment, which is sometimes taught by some teachers. The feeling is that seeking enlightenment is a form of desire, the desire that is the cause of suffering according to the Second Noble Truth of the Buddha. As was mentioned in an earlier chapter, the type of desire the Buddha was referring to was an unwholesome, selfish craving type of desire. Wholesome desires leading to the good for oneself and others is not the "bad" type of desire the Buddha was talking about in the Second Noble Truth. It is okay to "desire" enlightenment and seek it out, but not to cling to the Path while we are on the way or after we have reached the other shore. Too much clinging or attachment could turn us into fundamentalists, wishing to force our views on others. It is okay to offer the teachings to all who will listen, but not in a forceful manner.

The first hindrance is that of the belief in a permanent personality or ego. If we still suffer from this we tend to act in all our daily matters in a very ego-centric way, not recognizing our inter-connection to other people, which leads us to selfishness and suffering. The second hindrance is doubt or extreme skepticism. This has to do with our doubt in being able to make it to the other shore. If we have doubt we might take an extreme view such as agnosticism and may fall prey to self-indulgence. The third hindrance is attachment to rites, rituals, and ceremonies. The Buddha did not care for rituals because they are empty and do not make oneself progress on the Path.

The fourth hindrance is attachment to sense desires. If we are attached to our sense desires, we become prisoners to our senses. The obvious example is that of an addict who constantly needs another fix to satisfy his / her craving. But this is not limited to intoxications of drink or narcotics, it can be cigarettes, food cravings, entertainment cravings, etc. As mentioned earlier in this book, this does not mean that we should all become emotion-less zombies. On the contrary, the enlightened person enjoys many things, he / she is simply not attached to them. The enlightened person enjoys pleasure by observing it and not clinging to it. At the same time when a displeasure arises, the enlightened one does not push it away or put any resistance to it. This state of constant equanimity is described as "true happiness."

The fifth hindrance is ill-will / anger. The enlightened person has completely eliminated all forms of hate and anger from his mind.

Hindrances numbers six and seven have to do with the craving for existences in the heavenly realms. This is still a form of attachment and craving, since it seeks out the pleasurable experiences of a very long life in one of the heavenly realms.

The eighth hindrance to enlightenment is conceit. You might be surprised to find conceit as one of the last hindrances on the list. This is because the Buddha knew that even people who are very advanced and very close to enlightenment will still have conceit. This can be the conceit that comes from the feeling "I am superior, more spiritually advanced" and this really was an observation that could be seen in the Buddha's time and still today.

The ninth hindrance is restlessness. Again pursuing "something" to be an extreme practice is a form of restlessness. One must remain patient. In all matters the "middle way" is best, not a lazy, apathetic form or a restless, ascetic form.

The tenth and final hindrance is ignorance. This is the ignorance to reality and includes the universal characteristics of no permanent self, suffering, and impermanence. To eradicate this hindrance one must actually experience reality from the deepest insights of nibbana, enlightenment.

When you review the ten hindrances to enlightenment you will notice that there is no profession of faith required, no belief in anything required. If you have eliminated most of the hindrances you will basically be a very nice person. You can not be a mean person if you recognize that there is no permanent self, if you have weakened ill-will and anger, and if you have eliminated selfish cravings and attachments. You will notice that you do not need to belong to any one certain religion to eliminate the ten hindrances. You do not need to be a Buddhist, but in reality perhaps without knowing it, if you practice the teaching here, you are a follower of the Buddha's teachings. You can call yourself a member of another religion or spiritual tradition, it does not matter, if you do the practice here to completion, then you are a Saint, an enlightened one.

The Ten Perfections

1. Generosity
2. Moral conduct
3. Renunciation
4. Wisdom
5. Energy
6. Patience
7. Truthfulness
8. Determination
9. Loving-kindness
10. Equanimity

The Ten Hindrances to Enlightenment show us what we need to get rid of. To assist us in the eradication of the hindrances are ten virtues to cultivate, listed above. These are the Ten *Paramitas*, which are translated as, the Ten Perfections of the Heart. Just like the yin-yang,

positive-negative symbol in Eastern philosophies here we have the Ten Hindrances as ten items to be eradicated and on the flip side of the same coin are the Ten Perfections, written in the more positive language of virtues to cultivate.

In the Ten Perfections you will see elements of the Five Precepts and the Eightfold Middle Path. Alongside these important Dhamma teachings are listed the ever important "energy" and "determination." If we want to succeed at anything, we can never underestimate the importance of persistence and determination. Renunciation, listed above does not necessarily mean giving up your possessions and becoming a monk or nun. Renunciation can simply mean being content with what you have and maintaining a simple life and lifestyle. It can mean "counting your blessings" or doing something simple to put your mind at ease to allow you to pursue spiritual quests. It can also mean making some small sacrifices, such as choosing your vacation time from work to go to a vipassana retreat, instead of a cruise.

The Buddha spent many past lives as an ascetic monastic perfecting each of the ten perfections. He could not be re-born in his final life as the Buddha until all ten perfections were fully developed. Enlightenment is not something so simple as just sitting one day and all of a sudden feeling at "one with nature" and very "awake." There is a common danger in many Western countries where some practitioners and teachers say that they are enlightened when they have one momentary glimpse of *jhanic* pleasure in their meditation. They are mistaking some pleasurable *jhanic* states for enlightenment.

Each of the ten perfections is cultivated to perfect virtues and so that one may eliminate some of the hindrances:

Perfection of the Heart	Helps to eradicate the hindrances of:
Generosity	Ill-will, Conceit
Morality	Ill-will, Conceit
Renunciation	Clinging to rites, rituals, ceremonies, Attachment to sense desires, Craving for existence, Craving for non-existence, Conceit
Wisdom	The belief in a permanent ego, Ignorance
Energy	Doubt, Ignorance
Patience	Restlessness
Truthfulness	The belief in a permanent ego
Determination	Doubt, Ignorance
Loving-kindness	Ill-will
Equanimity	Attachment to sense desires, Ill-will

There are some people who claim full enlightenment and say that teachers are not willing to "certify" their enlightenment because the teachers do not understand them or do not have the capacity to see their realization. Such people who claim full enlightenment are lost in their ego attachment. Full enlightenment is not that easy, but a lower stage of realization can not be too difficult with persistent practice. One person (lost in his ego) once claimed that if Buddhism were in the business of enlightenment, it would be bankrupt, because it does not want to recognize people who claim enlightenment (this person also claimed to be enlightened).

Such a view fails to recognize the numerous people with high levels of attainment who do not need to make such claims. The different levels described above allow for the recognition of various stages or levels of attainment.

Some people feel that enlightenment is something that just comes at you in an instant, while others believe that it is a gradual process. Whole schools of Buddhism have sprung up over the debate about whether enlightenment is "sudden" or "gradual." It is actually both. If you are on the Buddha's path, you will be making some progress, no matter how small each time you practice. Imagine the feeling of a person who has been practicing meditation for over fifty years and then is told that enlightenment is not gradual, that it is only "sudden." Does that mean he wasted fifty years of his life? This person would have made tremendous strides toward enlightenment. The actual full enlightenment experience is at one specific instance, like when the Buddha saw the morning star on the day of his enlightenment. So it is both and there is no need for Schools of Buddhism to bicker about "sudden" versus "gradual."

That is why there are different levels or stages of enlightenment. This clearly shows that enlightenment is both gradual and sudden. As practitioners, we must progress through the stages and the full enlightenment is achieved at the elimination of all ten hindrances. Before full enlightenment, there is still a form of enlightenment; it is just a lower stage of awakening.

There are four different levels of realization and awakening and although there may be few if any fully realized enlightened people in the world, there could be several thousand or more at "higher" levels of stage 2 and stage 3, Once-Returner and Non-Returner.

If it seems difficult, it is. If it was easy, everyone would be enlightened. Do not despair, just try to eliminate as many of the hindrances as possible. If we do not make it, we can console ourselves with the notion that perhaps with most of the hindrances gone we can make it to a "heavenly plane" of existence.

In some of the last words of Buddha:

"*The true teachings have been illuminated and made available in the worlds of humans and gods (or angels), with nothing lacking. If someone with right understanding penetrates these teachings, the value will be immeasurable*." (Thich, 1993)

And the last words:

"*All component things must decline and decay. Attain your goal through diligence.*" (Parinibanna Sutta)

17

Completing the Eightfold Wheel of Dhamma

This book has discussed the basic concepts and teachings of the Buddha and presented them in the order of how we proceed on the Path. Right Understanding is the first and the final part of the Buddha's Eightfold Middle Path.

The Path begins with Faith, then Knowledge, then Experience, and finally Wisdom.

In the beginning chapters we saw the Buddha's greatness in being the fore-runner or directly or at least indirectly providing teachings on the following amazing accomplishments:

1. The Logic of the Four Noble Truths (the logic of a teaching based on the causes and cures to our everyday suffering).

2. The Compatibility of the Sciences with Buddha's teachings.

3. Life on other planets

4. The evils of slavery and the caste system

5. The equality of women

6. The recognition of humans as members of the Animal Kingdom
7. A meditation technique beyond relaxation, but also for wisdom

8. The longevity (health) of the Buddha (killed at the age of 80 from poisonous mushrooms during an age when life expectancy was 35 to 40 at best).

9. Tolerance to other religions

10. Humility of the Buddha

The above accomplishments are incredible when we consider that the Buddha lived nearly 2,600 years ago, over 500 years before Christ. His teachings were so advanced that many teachers in secular and religious fields today have still not "caught up" with the Buddha's teachings. For example there are still some teachers and other leaders who are entrapped in old ideas, such as racism, sexism, or the belief that we are not animals, etc.

How did the Buddha know of these ideas, many of which would not be proven until thousands of years after his death? The answer is his wisdom through the enlightenment process. Another important accomplishment of the Buddha that has not been mentioned previously in this book is the Buddha's humility. Considering the enormous intelligence and wisdom of the Buddha, he was still incredibly humble. The Buddha did not claim to be a god or anything other than an ordinary man. He could have claimed to be THE GOD or even one of the gods and the people of the time would have believed him and worshiped him as such.

The Buddha went further stating that there were other Buddhas before him and that there will be several more after him. There have been many other religious and secular leaders in history who not only state that they are the best, but also that they are the only one or the last one. The term "Buddha" simply means "enlightened one" and can refer to anyone who becomes enlightened. The Buddha also predicted times in the future when his teachings would be very popular and also other times when his teachings would almost disappear from the face of the Earth. The Buddha did not prevent his followers from studying other religions or even practicing other religions. This was the level of his confidence in his teachings and the height of his humility.

Once Sariputta remarked, *"Venerable sir, I have such confidence in the Blessed One that I believe there has not been nor ever will be nor exists at present another ascetic or brahmin more knowledgeable than the Blessed One with respect to enlightenment."* The Buddha responds, *"Lofty indeed is this bellowing utterance of yours, Sariputta, you have roared a definitive, categorical lion's roar. Have you now, Sariputta, encompassed with your mind the minds of all the Arahants, the Perfectly Enlightened Ones, arisen in the past and known thus: Those Blessed Ones were of such virtue, or of such qualities, or such wisdom?"* Sariputta responds, *"No, venerable sir."* Samyutta Nikaya 47.12

In that discourse, instead of agreeing with the bold praise of the Buddha given to him by Sariputta, the Buddha basically asks him, "Have you met every Buddha of the past, present, and future? Then how can you call me the best that ever was or will ever be?" Such was the amazing wisdom, the intelligence, and humility of the Buddha of our time.

The Buddha talked about many of his past-lives. These stories are included in the Buddhist scriptures and provide examples of some moral points or to the workings of kamma. Most of those past-lives stories show the Buddha in the form of various animals. (Grey, 1994) We know from statistical analysis that most or probably all of any one person's past lives must be as animals by a sheer analysis of the statistics of the number of animals in the world. The Buddha was not too proud and was free to admit that he had spent most of his past lives as various animals, including a monkey, rooster, and a snake.

The above-mentioned accomplishments give us great motivation and faith in his teachings. As we read and practice more, we become more knowledgeable about the Buddha's Dhamma. The final chapters focused on the different techniques for practicing the Buddha's Dhamma which leads to Insight experiences and finally to wisdom.

In mentioning the accomplishments of the Buddha you will notice that none of the legends of the Buddha are included in the list above. This is because legends are very common for religious leaders. Most likely legends are created by early followers of all religions to help elevate the status of the founder of a religion. Legends for the Buddha are similar to legends for other religious leaders, including walking on water, multiplying food, etc. It is better to look at the content of the teachings and seeing how wise they are and the content and character of a teacher's actions.

The Buddha's teachings are becoming more mainstream into the cultures of modern, developed countries. This is due to the scientific nature of the teachings, the above-mentioned accomplishments of the Buddha, and the timelessness nature of the teachings. As this progresses we need to be careful in selecting Dhamma groups and teachers to belong to. Most cults and cult-like groups in Europe and North America have been Christian-based. This is because Christianity has been the dominant religion of Europe and North America for some time now. As the Buddha's teachings progress into Europe and North America, we can also expect to see more Buddhist-based cults arising. This is normal and not a problem to any select religion, but rather to all religions. The reason for the arising of some cults is simply the greed and self-serving interests of some teachers. Some things to look for and not-to-look for in choosing a teacher of Dhamma group:

1. Beware of teachers who tell you not to read. Reading is good, educational, and enlightening. They are most likely afraid that you will find out the truth (about some deceptive teachings that may be part of their group) and leave them.

2. Beware of teachers or groups who try to control your personal and private behaviors.

3. Beware of groups where the leadership is centralized in one individual. Look for groups that are primarily democratically run.

4. Beware of teachers who claim full-recollection of their past-lives and make claims that they were this famous person or that famous person from history. As mentioned above it is highly unlikely that anyone of us were human before.

5. Beware of teachers who make super-human claims, such as producing material things out of thin-air, routine healings, levitation, etc. It is actually rather simple to perform some so-called super-human, super-natural feats through magic tricks, slight-of-hand, etc. Healings have been performed by clergy members from all religions, thus, healings never prove any one religion or teacher to be "true." In Sri Lanka around the beginning of the twentieth century missionaries were arriving to try and convert the poor and uneducated Buddhists to Christianity. Col. Olcott, a famous Buddhist scholar traveled there to teach Buddhism to the people in an attempt to persuade the people not to leave Buddhism. His intellectual teachings were too much for the uneducated people as the Sri Lankan people became impressed at the healings the missionaries were doing. Col. Olcott became frustrated and began performing some healings of his own. The people responded favorably and remained in the Buddhist religion. Today Buddhism remains the dominant religion of Sri Lanka. (Humphreys, 1951)

Some healers are genuine and good as they heal people through the use of the power of the mind by the power of suggestion and faith (that it will work). There have been many people who really have been cured of psycho-somatic illnesses and in some cases, illnesses that were not psycho-somatic. But, in too many cases healers have been using their techniques to show a super-natural ability in the clergy person which does not exist and is actually for the purpose of financial gain.

Beware of teachers who claim psychic powers and abilities. The Buddha did not deny the existence of psychic powers, but would not allow his monks and nuns with those powers to display them. This is because it is almost impossible to display those powers without having the ego involved. This can actually hinder the psychic in his/her spiritual quest. The Buddha did not approve of people making a living or profit off the teachings, either. Any psychic who charges a fee, you can rest assured is a fraud. If you carefully watch the so-called "psychics" at work, you can spot their techniques. Typically psychics use probing comments and questions. For example, a psychic who claims the ability to talk to the dead will say something like, "I see something white, I keep getting this white something in my head." At this point the grieving person who just lost a loved one, inevitably says something like, "oh yes, she had a white purse which she loved." This white thing could be almost anything as the psychic sent that "probing" comment out on the "fishing expedition." It could be a white dress or a white house, the possibilities are endless. Or the psychic will say, "I see the letter P." The grieving person might say something like, "her second husband's name was Paul." The psychics send out the probes and the unsuspecting clients fill in the blanks and then are sure that the psychic is genuine.

One of the common misconceptions/myths of Buddhism is that it is "new age." But this is not the case as new age philosophies tend to use pseudo-science techniques such as psychic claims and typically for profit. The Buddha confirms this with the following:

"I saw a woman, foul-smelling and ugly; moving through the air. Vultures, crows, and hawks, following her in hot pursuit, were stabbing at her and tearing her apart while she uttered cries of pain. That woman was a fortune-teller in this same Rajagaha." Samyutta Nikaya 19.4

6. Do not expect too much of a teacher either. Do not expect every Dhamma teacher or even any Dhamma teacher to be fully enlightened. Remember that they are human and will probably not be that different from yourself. A teacher should have a good knowledge of the material and have experienced some beginning Insights, but need not be fully enlightened. Judge a teacher by the content of his/her character, behavior, actions, and teachings.

If you can not find a worthy teacher or group in your area, no problem. Help yourself, as the Buddha said. You can be your own teacher or let the Buddha be your teacher. The Buddha is in the "state" of nibbana, but his teachings are alive and time-less.

Bodh Gaya

The Path begins with Faith, then Knowledge, then Experience, and finally Wisdom. Since the

Path begins with faith, which can include devotion to the Buddha, in appreciation for the teachings, a good practice to complete some time in your life, is a pilgrimage to Bodh Gaya. This is the place in India where the Buddha attained enlightenment.

This should only be done if you have the time and financial resources to do so. But if you do, it is a valuable devotional practice, which can include knowledge, experience, and wisdom too.

The Buddha sat in meditation under the Bodhi tree and attained enlightenment in the year 528 B.C. The Maha Bodhi temple marks this spot. The original Bodhi tree was destroyed and the current one next to the Maha Bodhi temple is a descendant of the original. The original tree was located at the spot of the main Buddha statue in the Maha Bodhi temple, making the temple truly the most sacred spot in Buddhism.

The Buddha attained enlightenment in Bodh Gaya and also regularly went back there for seclusion, for more meditation, a sort of retreat place for him. *"Bhikkhus, I wish to go into seclusion for three months. I should not be approached by anyone. The when those three months had passed, the Blessed One emerged from seclusion and addressed the bhikkhus thus: Bhikkhus, I have been dwelling in part of the abode in which I dwelt just after I became fully enlightened."* Samyutta Nikaya 45.12

The Triple Gem and the Maha Bodhi Temple

The Triple Gem in Buddhism is The Buddha, The Dhamma, and The Sangha. All three can be seen in the most sacred spot of Buddhism; The Maha Bodhi Temple.

The Buddha attained enlightenment at this spot and there is a large Buddha statue in the temple, as well as other statues of Buddha, Avolikiteshvara, and Maitreya, the future Buddha.

The Buddha attained his wisdom of the Dhamma at this spot via the enlightenment and spoke with the gods (impermanent divine beings, similar to angels, but still subject to rebirth) after his enlightenment. Therefore, the Dhamma is represented with the Maha Bodhi temple, in addition to the historical Buddha.

The Sangha is represented in the Maha Bodhi temple too because at any time monks and nuns (bhikkhus and bhikkhunis) can be seen in the temple performing devotional duties, meditating, or giving a Dhamma talk. In addition, over the centuries numerous monastics and lay people have made the trip from around the world to come to Bodh Gaya for pilgrimage. Many have even died in their attempts to make it to Bodh Gaya or on their way back home, because of the numerous obstacles and terrain. When one sits in the Maha Bodhi temple, one is easily in awe of the perhaps millions of pilgrims who have made the journey or attempted to make the journey. One is also humbled and inspired by the many arahants (enlightened ones), including the Buddha who have walked and sat at the exact spots where you sit and walk in the Maha Bodhi temple and complex.

Buddhist pilgrimage to Bodh Gaya as compared to other pilgrimages

In year 2006 I went on my first Buddhist pilgrimage to India and Nepal and saw all of the important places, the birth (Lumbini), enlightenment (Bodh Gaya), the first teaching (Sarnath), and the death-parinibbana (Kushinigar).

Noticeably the most important site in Buddhism is Bodh Gaya where the Buddha attained enlightenment. The other sites were mostly ruins and did not have too many temples around them. But in Bodh Gaya there were many temples from many nations, many more tourists, and the beautiful Maha Bodhi temple complex where the Buddha attained enlightenment. The Maha Bodhi temple was most likely originally built by King Ashoka in the 3rd century B.C. and rebuilt after warfare destruction in the 2nd century A.D. and subsequently repaired over the centuries up to the present time. It is 52 meters high (171 feet). There are also gardens, lakes, and a 24 meter (80 feet) Buddha statue in Bodh Gaya.

This shows that the holiest place in Buddhism (if there is such a thing) is Bodh Gaya. Pilgrimages are not too important in Buddhism because one can get enlightenment anywhere, but for those who wish to do this devotional and respectful practice, the Maha Bodhi complex in Bodh Gaya is clearly the most important place.

This gets me to reflect on the holy sites of all the different religions:

In Islam, the holiest place is Mecca, the birthplace of Mohammed. The religion is centered around the prophet Mohammed as he is considered the final prophet by many Muslims.

In Judaism, the holiest place is Jerusalem. The city of Jerusalem is the capitol of the ancient and modern nation of Israel. The religion of Judaism is centered on ideas that the Jewish people are both a faith and a people. Especially in Israel, the people see themselves as both a people and a religion.

In Christianity, a very holy place and pilgrimage site is also Jerusalem, but not for the above political reasons. Christians venerate Jerusalem as the place of Jesus' crucifixion. The Christian faith is centered around the death of Christ, believing that Christ rose from the dead in Jerusalem.

The clear contrast in Buddhism is that it is not the place of his birth, not the place of his death, but rather the place of enlightenment that is so important. Buddhism is a come and see religion with much effort required of each individual. We all must take the time to do study and practice, to attain insights. It is a hard work religion and this is why the enlightenment place is venerated most of all.

This is not to disparage or say that the other religions are bad or in any way lower, but it is just interesting to see the differences in the religions as to what they define as the most important pilgrimage site.

Even though one can achieve enlightenment anywhere, there is a recommendation by the Buddha for pilgrimage for those who can afford it and have the time to do so. From the Maha-parinibbana sutta, Digha Nikaya:

"Ananda, there are four places the sight of which will arouse strong emotion in those with faith. Which four? Here the Tathagata (enlightened one) was born, this is the first place. Here the Tathagata attained Enlightenment, this is the second place. Here the Tathagata set in motion the Wheel of the Dhamma, this is the third place. Here the Tathagata attained final Nibbana without remainder, this is the fourth place. The monk or nun, layman or laywoman, who has faith should visit these places. And anyone who dies while making a pilgrimage to these places with a devout heart will, at the breaking up of the body, be reborn in heaven."

“When you pray, do not go to the street corners and to public places, go away by yourself, all alone, and shut the door behind you.”

Jesus (from Matthew, chapter 6, New Testament, Bible)

18

The Seven Directions of Loving-Kindness and other Reference Prayers and Meditations

In this chapter there are some prayers and meditations provided to supply a reference for daily or other usage. The first five prayers are quotes from the scriptures or a quote from a leader of each of the major world religions. The final five prayers / meditations are from the schools of Buddhism with representative prayers from each of the major schools.

The sixth prayer is a chant or discourse from the Theravada Buddhist tradition paying homage to the Buddha. The first part is in Pali and then the English version. There is no holy language in Buddhism, but the Pali language is the nearest form to the Buddha's language and studying it and reciting it can provide a better understanding of the true meaning of the Buddha's teachings. At Buddhist holy sites such as Bodhgaya, India, where the Buddha attained enlightenment, you can see Buddhists from all over the world who may not be able to communicate with each other, but have the common Pali language which allows them to pray together.

The seventh prayer is a chant or discourse from the Theravada Buddhist tradition on the important sayings of the Buddha on mindfulness. This discourse on the Four Foundations of Mindfulness is very lengthy and has been paraphrased for brevity. For the complete text, see Soma Thera's book on this discourse listed in the bibliography. In the Theravada tradition this discourse is recited at special occasions to assist the mindfulness of everyone who hears it.

The eighth prayer is the Heart Sutra from the zen Buddhist tradition. This is also recited to assist one's concentration, mindfulness, and insight. The Heart Sutra is written in dualistic, seemingly contradictory terms in an attempt to get the practitioner to go beyond these dualistic notions.

The ninth prayer is the vajrayana (Tibetan) prayer for the dead and dying. The Tibetan tradition has a rich history of concern and preparation for the dead and dying.

The tenth and final prayer presented here is the Theravada loving-kindness meditation / prayer, known as metta, in Pali. In the loving-kindness prayer we are to extend loving-kindness to all beings, even our enemies. Many people find this difficult, however, as the Venerable Bhante Henepola Gunaratana states, if we wish our enemies to be free of the things (such as meanness) we do not like them for, then they will no longer be our enemies or problems to us. (Gunaratana, 1993) The seven directions for sending metta are: you, parents, teachers, relatives, friends, enemies, and then all beings in the universe.

The Homage to the Buddha and loving-kindness (known in Pali as metta) meditations are recited

daily at Theravada Buddhist temples. The Four Foundations of Mindfulness (Theravada) and the Heart Sutra (found in zen centers and also Kapleau, 1978) are recited to the sick, dying, and the dead to assist in their mindfulness and also on other occasions to assist the mindfulness of the individual reciting. The Tibetan prayer can be found at vajrayana Buddhist temples and also in The *Tibetan Book of the Dead*. (Fremantle and Trungpa, 1992)

Thus, presented here are ten prayers / meditations which we can refer back to for regular usage. The ten prayers represent all of the world's great religions and you can see the similarities running through all of them. The science of prayer can be seen by the fact that numerous studies have shown that prayer is very helpful. For example, studies have shown that when sick people are prayed for there are significantly better results from a group that was not prayed for. In some studies this has been demonstrated true even when a sick group did not even know that they were being prayed for. (Kornfield, also often found in several health and spiritual magazines) This power of prayer can be from the power of our own minds or consciousnesses and / or from Divine beings. The point is that it works and has scientific evidence to support it.

Bhagavad-Gita 11:19-21 of the Hindu Tradition

You are without origin, middle or end. Your glory is unlimited. You have numberless arms, and the sun and moon are your eyes. I see you with blazing fire coming forth from your mouth, burning this entire universe by your own radiance. Although you are one, you spread throughout the sky and the planets and all space between. O great one, seeing this wondrous and terrible form, all the planetary systems are perturbed. All the hosts of demigods are surrendering before You and entering into You. Some of them, very much afraid, are offering prayers with folded hands. Hosts of great sages and perfected beings, crying, All peace, are praying to You by singing the Vedic hymns.

Chief Seattle, of a Traditional Tribal Religion

The earth is our mother. Whatever befalls the earth befalls the sons and daughters of the earth. This we know. All things are connected like the blood which unites one family.

We did not weave the web of life, we are merely a strand in it. Whatever we do to the web we do to ourselves.

Jesus from the Gospel of Thomas verses 70 and 77

Jesus said, If you bring forth what is within you, what you bring forth will save you. If you do not bring forth what is within you, what you do not bring forth will destroy you. Jesus said, I am the light that is over all things. I am all: From me all has come forth, and to me all has reached. Split a piece of wood; I am there. Lift up the stone, and you will find me there.

Rumi, the Sufi poet representing Islam

The whole world lives within a safeguarding, fish inside waves, birds help in the sky, the

elephant, the wolf, the lion as he hunts, the dragon, the ant, the waiting snake, even the ground, the air, the water, every spark floating up from the fire, all subsist, exist, are held together in the divine. Nothing is ever alone for a single moment.

Sefer Baal Shem Tov quote in Kabbalist Judaism

When you enter the higher worlds, obstacles will stand in your way. Continue to work with all your might, and in the end you will enter the higher worlds.

Homage to the Buddha (Pali and English)

NAMO TASSA BHAGAVATO ARAHATO
SAMMA-SAMBUDDHASSA (recited three times)

We wish to revere with mind, speech, and body, the Buddha apportioning Dhamma, the One far from defilements, the One perfectly Enlightened by himself. (recited three times)

The Four Foundations of Mindfulness (Buddha)

And how does one live practicing body-contemplation on the body? Herein one having gone to the forest, to the foot of a tree, or to a lonely place sits down cross-legged keeping the body erect and mindfulness alert, mindful breathes in, mindful breathes out. When breathing a long breath, one knows: 'I breathe a long breath'; when breathing a short breath, one knows: 'I breathe a short breath.' And again when going, one knows: 'I am going'; when standing, sitting, lying down, one knows; one knows any other position of the body.

One reflects on this very body, thinking thus: 'There are in this body, the elements of solidity, fluidity, temperature, and motion.' If one sees a dead body, one contemplates on one's own body thus: 'Verily this body of mine too is of the same nature, it will become like that and will not escape from it.'

And how does one live practicing feeling-contemplation on feelings? Herein, when experiencing a pleasant feeling, one knows: 'I experience a pleasant feeling.' One knows when experiencing a painful feeling, a neutral feeling, or a pleasant feeling.

And how does one live practicing mind contemplation on the mind? Herein one must know the mind with lust, as being with lust. One must know the mind without lust, the mind with hate, without hate, with delusion, without delusion, the shrunken state of mind, the distracted state of mind, the developed state of mind, the undeveloped state of mind, the surpassable mind, the unsurpassable mind, the concentrated mind, the unconcentrated mind, the liberated mind as liberated, and the unliberated mind as unliberated.

And how does one live practicing mind-object contemplation on the mind-objects? Herein one lives practicing mind-object contemplation on the mind-objects of the five hindrances. When sense desire is present, one knows: 'There is sense desire in me,' or when sense desire is absent,

one knows: ‘There is no sense desire in me.’ One knows how the abandoning of arisen sense desire comes to be; and one knows how the non-arising in the future of the abandoned sense desire comes to be. One knows the arising and abandoning and the non-arising in the future of the other hindrances of ill-will, sloth and torpor, restlessness and worry, and skeptical doubt.

A meditator thinks on the five aggregates: ‘thus is material form, thus is the arising of material form, thus is the passing away of material form.’ The meditator thinks of the arising and passing away of the other aggregates of feeling, perception, mental formations, and consciousness. A meditator knows the eye, the ear and sounds, the nose and smells, the tongue and savors, the body and tactile objects, the mind and mind-objects, knows material forms and the fetter that arises dependent on both; one knows how the arising of the non-arisen fetter comes to be; one knows how the abandoning of the arisen fetter comes to be, and one knows how the non-arising in the future of the abandoned fetter comes to be.

When one of the enlightenment factors of mindfulness, investigation, energy, rapture, calm, concentration, or equanimity is present, the meditator knows: ‘An enlightenment factor is in me’; or when an enlightenment factor is absent one knows: ‘An enlightenment factor is not in me.’ One knows how the arising of the non - arisen enlightenment factor comes to be; and one knows how the consummation of the development of the arisen enlightenment factor comes to be. One knows according to reality the Four Noble Truths: ‘This is suffering; this is the arising of suffering; this is the cessation of suffering; this is the path leading to the cessation of suffering.

Should any person practice these Four Foundations of Mindfulness in this manner for seven days, then one should expect one of two results: Knowledge here and now, or, if there yet be a remainder of clinging, the state of Non-return. Because of this it was said: ‘This is the way for the purification of beings, for the surmounting of sorrow and lamentation, for the destroying of pain and grief, for reaching the right path, for realizing nibbana.

The Heart Sutra (Zen)

The Bodhisattva of Compassion from the depths of prajna wisdom saw the emptiness of all five skandhas (aggregates) and sundered the bonds that caused him suffering. Know then:

Form here is only emptiness, emptiness only form. Form is no other than emptiness, emptiness no other than form. Feeling, thought, and choice, consciousness itself, are the same as this.

Dharmas here are all empty, all are the primal void. None are born or die. Nor are they stained or pure, nor do they wax or wane. So in emptiness no form, no feeling, thought, or choice nor is there consciousness. No eye, ear, nose, tongue, body, mind; no color, sound, smell, taste, touch, or what the mind takes hold of, nor even act of sensing. No ignorance or end of it nor all that comes of ignorance: no withering, no death, no end of them. Nor is there pain or cause of pain or cease in pain or noble path to lead from pain, not even wisdom to attain, attainment too is emptiness. So know that the bodhisattva holding to nothing whatever but dwelling in prajna wisdom is freed of delusive hindrance, rid of the fear bred by it, and reaches clearest nirvana. All buddhas of past and present, buddhas of future time through faith in prajna wisdom come to

full enlightenment. Know then, the great dharani, the radiant, peerless mantra, the supreme, unfailing mantra, the Prajna Paramita, whose words allay all pain. This is highest wisdom true beyond all doubt, know and proclaim its truth:

Gatay, gatay; para gatay; para sam gatay; bodhi, svaha (Sanskrit)

Gone, gone; gone beyond; fully beyond; awake, rejoice

Tibetan Prayer for the Dead and Dying

O Buddhas and Bodhisattvas dwelling in the ten directions, compassionate, all-knowing, with the five kinds of eyes, loving, protectors of all sentient beings, come to this place by the power of compassion and accept these material and mental offerings.

O Compassionate Ones, you possess understanding wisdom, loving compassion, effective action, and protecting power beyond the reach of thought, O Compassionate Ones, this person (name), is going from this world to the other shore, he is leaving this world, he is dying without choice, he has no friends, he has no protector, he has no allies, the light of this life has set, he is going to another world, he is entering dense darkness, he is falling down a deep precipice, he is entering a thick forest, he is pursued by the power of karma, he is entering a great wilderness, he is swept away by a great ocean, he is driven on by the wind of karma, he is going where there is no solid ground, he is embarking on a great battle, he is seized by the great evil spirit, he is terrified by the messengers of the Lord of Death, he is entering existence after existence because of his kamma, he is helpless, the time has come when he must go on alone without a friend.

O Compassionate Ones, be a refuge to him (name), who has no refuge, protect him, defend him, keep him from the great darkness of the bardo, turn him aside from the great hurricane of karma, protect him from the great fear of the Lord of Death, deliver him from the long and dangerous pathway of the bardo. O Compassionate Ones, do not let your compassion be small, rescue him, do not let him go the three lower realms, do not forget your former vows but quickly send out the power of your compassion. O Buddhas and Bodhisattvas, do not let your compassion and skillful means for him (name), be small, seize him with compassion, do not let a sentient being fall into the power of evil karma. May the Three Jewels be a refuge from suffering in the bardo.

Loving-kindness Meditation / Prayer (Metta)

May I be well, happy, and peaceful.
May no harm come to me.
May no difficulties come to me.
May no problems come to me.
May I have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

May my parents [and/or children] be well, happy, and peaceful.
May no harm come to them.

May no difficulties come to them.
May no problems come to them.
May they have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

May my teachers be well, happy, and peaceful.
May no harm come to them.
May no difficulties come to them.
May no problems come to them.
May they have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

May my relatives be well, happy, and peaceful.
May no harm come to them.
May no difficulties come to them.
May no problems come to them.
May they have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

May my friends be well, happy, and peaceful.
May no harm come to them.
May no difficulties come to them.
May no problems come to them.
May they have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

May my enemies be well, happy, and peaceful.
May no harm come to them.
May no difficulties come to them.
May no problems come to them.
May they have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

May all beings in the universe be well, happy, and peaceful.
May no harm come to them.
May no difficulties come to them.
May no problems come to them.
May they have patience, courage, understanding, and determination to meet and overcome inevitable difficulties, problems, and failures in life.

19

The Seven Enlightenment Factors and a Step-by-Step Guide to Awakening

The Seven Factors of Enlightenment

1. Mindfulness
2. Investigation
3. Energy
4. Rapture
5. Calm
6. Concentration
7. Equanimity

The Seven Factors of Enlightenment are mental factors of your mind which you may notice arising in your meditation sessions or in your life meditation sessions. Notice how an enlightenment factor arises and how it disappears. When you notice an enlightenment factor present, like anything else keep a balanced mind, do not push it away or cling to it. This balanced mind is equanimity, another enlightenment factor.

This chapter will attempt to guide you through a step-by-step procedure to Awakening. Each individual experiences the Dhamma in different ways and may have different experiences, so presented here is just one example of what a step-by-step guide might look like. The actual steps you take and especially the order may be slightly different, but the basic ideas and training levels are based on the Buddha's words. References to stages of Realization, *jhanic* levels, and hindrances eliminated are from the exact teachings of the Buddha.

At each level of the four stages of enlightenment, there is no turning back. Enlightenment is guaranteed in a certain amount of time or less. One does not return downward once even the first stage is reached. *"So too, bhikkhus, when a bhikkhu is developing and cultivating the Noble Eightfold Path . . . it is impossible that he will give up the training and return to the lower life. For what reason? Because for a long time his mind has slanted, sloped, and inclined towards seclusion. Thus, it is impossible that he will return to the lower life."* Samyutta Nikaya 45.160

This step-by-step guide is based on the exact and general teachings of the Buddha and emotional intelligence skills, and from some of my own observations and experiences. It is not meant to be a hard-fast, written in stone declaration, just a general guideline. As of the writing of this book, I know of no other Dhamma book that has made this attempt to put in writing a general guideline such as this one to assist practitioners on the Path.

The Step-by-Step Guide to Awakening

Presented below are potential steps that could be taken along the Path that could lead to full enlightenment. A person proceeds from one step to the next one only after the current step is completed in full.

In one of the Buddha's discourses there is a list of 37 steps to enlightenment and they are listed as: the four foundations of mindfulness, the four supreme efforts, the four means to accomplishment, the five faculties, the five strengths, the eightfold middle path, and the seven factors of enlightenment. The step-by-step guide presented here includes these steps and other insights of the Buddha mentioned in other discourses which are also important requisites to enlightenment. Also included in this list are some "emotional intelligence" traits which correspond to the appropriate hindrances to enlightenment which are being eradicated. This list is written in more modern language with specific practice information, such as how much time should be spent on meditation and when each jhana level should be realized.

As you practice meditation on the Dhamma Path, you work to *"avoid all evil, cultivate the good, and purify your mind."* Progress should not be the focus of your Path. But we also need to know how we are doing and where we are faltering. This is why it is good to check your progress with a competent Dhamma teacher or through this guide printed here, but do not make it a focus or an opportunity to express your ego, such as informing everyone of the exact "step" you are on and how "close" you might be to full enlightenment. As you will see from this guide, people will know how advanced you are by how you are able to deal with everyday problems and issues and not by any certification from a teacher or course. There is no set minimum or maximum time period for each step unless it is listed and it can vary from one week to many years (or even many lifetimes) per step, depending on the person and their determination and effort.

1. Economic house in order. The first step is to have your "economic house" in order. This means that you have no serious economic problems, you have a Right Livelihood, or if you are a student under the care of a parent, you are doing well in your studies and perform any required chores of the household. This is important because if we are struggling to put food on the table we will not be able to focus on spiritual issues. The Buddha understood the importance of economic conditions and outlined a budget for lay people (see chapter 3) and found that immorality is largely caused by poor economic conditions.

This should not be construed to mean that the poor are not able to access the stages of enlightenment. If a person is poor, but otherwise is not too focused on budget problems, the practice can still be worked on and progress can be made. At the same time, a rich person must not be too focused on the accumulation of further wealth, as this too will distract the person from the spiritual goals.

2. Read several Dhamma books. Never underestimate the power of reading and knowledge. The ultimate enlightenment experiences may be through an experiential event, but we must first start with some faith or confidence in the teachings. This is achieved through much reading.

You also read and investigate other religions and philosophies if you have not done so already, before you embarked on this path.

3. Start a regular meditation practice. Try to meditate at least one hour per week at the start. If you can do more, great, but if you find it difficult for time constraints or frustration, then meditate just one hour per week. At first you can simply meditate with a Dhamma group, which typically meets one day per week. If you meditate at home, try to do at least one hour per week or alternatively at least ten minutes per day. Even ten minutes per day is better than no time at all for meditation.

4. You begin to see the value and logic of the moral issues of the five precepts and the Eightfold Middle Path and the Ten Perfections and attempt to practice the virtues therein.

5. Continue meditating at home, with a group, and reading Dhamma books for another long period of time. The time may vary person-to-person, but this step can range from three months to over 20 years. You develop a wholesome desire to learn more about the Dhamma and wish to attain higher spiritual states.

6. Participate in Dhamma discussion groups at Dhamma centers. Now you tend to associate more with people who are also practicing the Dhamma. You lose interest in other discussions that are not related to Buddha-Dhamma. You still participate in all kinds of conversations with people in all subjects, as you are still a part of the conventional world, but your preferred interest is more towards Dhamma.

7. Your practice has now increased from one hour per week to about four hours per week, or at least 30 minutes per day. You regularly meditate with a group and also attend other groups on different occasions. You meditate using the contemplation of the breath and now you also move to other subjects of the sensations, the mind, and the Dhamma.

8. At this point your confidence in the teachings has gone from a faith or confidence in the teachings to an informed knowledge from intellectual analysis and understanding. You understand the teachings in a way that makes sense from the point of analysis, common sense, and logic.

9. Your new knowledge has increased your interest even further. You attend at least one 7 day or 10 day retreat. On the retreat you meditate up to 12 hours per day with periods of sitting meditation, walking meditation, and personal interviews with a teacher. (If you can not attend a retreat due to financial or time constraints, you can do a self-guided retreat at your home for a 7 to 10 day period.)

10. You return from retreat and continue your practice with at least four hours of meditation per week. You have your first insight on the Path. This is the understanding that kamma is something very real and can be experienced. You understand, not only intellectually, but also from your experiences the workings of kamma. You see how things have happened to you in the past as a result of your deeds.

You see how the present is shaped by your kamma and how the future will also hold for you based on your present deeds.

11. At this point there is at least an intellectual understanding that there is no permanent self. As we have seen in the chapter on Buddha and Science, this can be done with some information we have from knowledge of the natural sciences. This paves the way toward eliminating the first hindrance to enlightenment, "The belief in a permanent personality, self, or ego, also known as soul."

12. You have insight into mind and matter and the distinction between consciousness and the objects of consciousness. This is the first main insight of the Path. You now have somewhat of an understanding of no-self, but you have not yet completely understood or experienced no-self yet.

13. You come to the realization that kamma is your only real property. You may own a house, a car, hold various degrees, etc., but you will take none of that with you when you die. The only thing you take with you is your kamma and / or stage of Realization, if you have attained to any of the levels of enlightenment.

14. Knowing the above realizations, practicing morality, such as the five precepts, becomes easier because you understand the workings of kamma. You are able to follow the four supreme efforts better in guarding your thoughts so that they remain wholesome for as much as possible.

15. One understands the workings of kamma to such an extent that one knows that there is no external force at work controlling the universe or the natural laws of cause and effect.

16. There are enough confidence and understanding in the Path that one eliminates the second hindrance to enlightenment of "doubt, extreme skepticism."

17. After the elimination of doubt and with continued confidence and understanding, one realizes that rites, rituals, and ceremonies are useless and do not make one progress on the Path. One may still participate in ceremonies as a formality or to participate with a group function, but one realizes that such rituals have no intrinsic worth and do not make one progress.

18. At this point one has eliminated the first three hindrances at least intellectually, but one is still not a stream-entrant, the first stage of enlightenment, because there has not been an experiential view or glimpse of nibbana yet. One continues to practice, now about one hour per day or seven hours per week. The concentration and mindfulness are growing stronger.

19. You notice that you are able to express your feelings more openly and do not hide feelings as much as you may have before.

20. You are able to identify and label your feelings. You note different feelings in your meditation sessions.

21. You are able to manage your feelings.

22. You are able to delay gratification for higher goals easier. For example, attending college or graduate school and putting off entertainment choices for higher goals. Or it can be working harder at your employment to acquire a promotion or taking up some other kind of on-the-job training. If you are not young and have met most of your life goals, this step can still apply to you by foregoing some entertainment choices to go to a retreat, for example.

23. You are better able to control your impulses and do not react so quickly to what someone says, especially if it is critical.

24. You are able to understand the difference between feelings and actions.

25. You notice that you frequently engage in a self-talk where you have an inner dialogue as a way to cope with a topic or to challenge or reinforce your behavior.

26. You understand the behavioral norms of what is acceptable behavior and what is not.

27. You see yourself in a positive light with good self-confidence. You recognize your strengths and weaknesses.

28. You are able to laugh at yourself. For example, if someone makes a joke that is slightly insulting to some weakness you might have, you can laugh with the person, instead of starting an argument.

29. One continues the practice and reaches a point of heightened concentration and enters the first jhana of pleasant sensations (see chapter on jhanas for the typical procedure for entering the jhanas). One experiences an insight into the three characteristics of existence: the un-enlightened life is suffering, impermanence, and no-self. By seeing the arising and passing away of pleasant and painful sensations, one gains insight into these three characteristics of existence.

30. One continues the practice and reaches a point of further concentration and enters the second jhana of joy. One experiences the insight that mental and physical phenomena arise and pass away and one clearly sees this.

31. One continues the practice and reaches a point of further concentration and enters the third jhana of contentment. One experiences the insight of what is path and what is not-path. One gains the insight that the blissful states of the jhanas are pleasant, but it is the wisdom of insight that leads to the goal of nibbana. Confidence in the Path is now even stronger.

32. One continues the practice and enters the fourth jhana of utter peacefulness. An insight into dissolution is gained which further experiences the impermanence of all phenomena. Neutral feelings and equanimity begin to grow in the meditation sessions.

33. There is an insight into the fearsomeness of all phenomena due to their impermanence.

34. One sees the disgusting nature of all phenomena as they decay and fall apart.

35. One has an insight arising from a profound conviction to continue the practice to reach the cessation of suffering.

36. One has an insight experience of equanimity where there is a great calming peace, giving the meditator a slight glimpse of what an arahant, enlightened person feels.

37. One continues the practice and reaches a point where mental and physical phenomena momentarily come to a stop. One gains an insight so profound that it is a glimpse of nibbana. This is the enlightenment experience of stream-entry. One sees the three characteristics of suffering, impermanence, and no-self very clearly at this point. One is now a stream-entrant. One is guaranteed no more than seven more re-births before complete, full enlightenment. The number of re-births can not be more than seven, but it could be less than seven with continued effort and determination. Re-birth will only be in a higher realm of human or the heavenly planes. This is a place of "safe-haven." One can not revert back to a lower level at this point. From this point, one can not "lose" the insights gained up to this point or regress to a lower position, even after death. If one makes no further progress beyond this point, the stage of stream-entry still "goes" with you on to the future lives.

A total of 37 steps are needed based on this guide to reach the first stage of enlightenment. As you can see the practice is not easy and not something to be taken too lightly. It is very serious and very difficult. But with much determination and effort, stream-entry can be reached in this lifetime. The famous vipassana teacher, Dipa Ma, from India, once said that not reaching at least the level of stream-entry is a waste of a human life. I agree with Dipa Ma, as I also always felt that not living the spiritual life is wasted as you spend your time focusing on pleasures of the senses, food, and sleep, which is basically no different than a life as an animal. If we are not spiritual and make no spiritual practice we will have lived the life of a common animal and have wasted a precious human life and opportunity.

38. As a new stream-entrant one no longer knowingly violates any moral issue, including the five precepts. One may accidentally violate a moral precept, but what matters is intent. If you find yourself purposely violating a moral precept, then the experience of stream-entry must not have been genuine and one must go back to a step before number 37 above.

39. One has unshakable confidence in the Buddha-Dhamma at this point and does not sway or have any remainder of doubt in the ability of the Path to reach full enlightenment.

40. One continues with the meditation practice, including an effective life meditation with lesser amounts of ill-will and anger.

41. One continues with the meditation practice and attends more 7 to 10 day retreats.

42. One feels a great inner peace and noticeably less stress than what was experienced prior to being a stream-entrant.

43. At this point the knowledge and insight of Dhamma is strong enough that one may wish to be a part-time or full-time teacher or to assist with instruction at Dhamma centers or one may continue as an aspiring “silent” buddha, by attending more retreats.

44. One has good verbal skills in making clear requests.

45. One is more likely to observe rather than react, for example, when anger arises.

46. One responds to criticism more effectively.

47. One does not try to force certain things to happen, is able to “let go” more and not get obsessed about various things.

48. One is able to resist negative influences better.

49. One has less interest in conflict and argumentation.

50. One is able to listen to others better and in helping others.

51. You tend to be more flexible and less dogmatic.

52. One has accepted full personal responsibility for whatever happens. One does not blame others for mistakes or misfortunes in one’s life.

53. One has greater empathy for others and greater care and concern for others.

54. One can clearly distinguish between one’s feelings, thoughts, and reactions.
55. There is a loss of the need to fear and worry.

56. One is able to communicate effectively through non-verbal communication, knowing how to make the correct contact through facial expressions, tone of voice, gestures, and so on, without offending others.

57. One becomes more skillful at problem solving and decision making, for example, controlling impulses, setting goals, identifying alternative actions, and anticipating potential consequences.

58. One has a better understanding of the perspective of others.

59. One sees and recognizes social influences on behavior and sees oneself in the perspective of the larger community.

60. One continues the practice and enters the fifth jhana of infinity of space. This is the first immaterial jhana or realm of the form-less. Re-birth is likely to a heavenly plane for those who have attained to the fifth jhana or higher.

61. One continues the practice and enters the sixth jhana of infinity of consciousness.

62. During a meditation session or when in a *jhanic* state, one feels an inter-connection to other living beings and nature.

63. At this point one sees the value of the Dhamma and equanimity very well. Attachment to sense desires is greatly weakened. For example, if you have attachments to certain food cravings, these will be greatly weakened at this point. If there are other items or people you are too attached to, these too will be weakened. Metta or loving-kindness for others will not be weakened, just attachment.

64. One gains the enlightenment experience and stage of once-returner by once again seeing the universal characteristics of existence, this time more clearly and with the insights of some of the form-less jhanas. One has not eliminated any more of the ten hindrances to enlightenment, but the fourth and fifth hindrances of attachment to sense desires and ill-will / anger, have been greatly weakened. This is another "safe haven" where one can not regress to a lower level in this life or any future lives. Full enlightenment is guaranteed in no more than one more life.

Re-birth for the one last time will be either as a human or a deva in a heavenly plane.

65. At this point all of the perfections have been completed. These include the perfections of: generosity, morality, renunciation, wisdom, energy, patience, truthfulness, determination, loving-kindness, and equanimity. You have performed and perfected all of these perfections by this point. You are very generous, moral, able to restrain, wise, full of energy, patient, truthful, full of determination, and full of loving-kindness and equanimity.

66. One continues the practice and enters the seventh jhana of no-thingness.

67. One continues the practice and enters the eighth jhana of neither perception nor non-perception.

68. Compassion is very strong and one feels no animosity for others at this point.

69. You lose interest in criticizing others.

70. You tend to notice the similarities, rather than the differences between people.

71. One further develops the brahma-vihara of joy with others. One has sympathetic joy where one feels happy at the joy experienced by others. One is no longer jealous or feels any envy for others.

72. Anger is completely eliminated. One may still display some anger, for example, to make a point when someone has done something seriously wrong, but the mind will not be filled with agitation and heat. The Buddha and Jesus both still displayed anger to make a point, for example, when there were people exchanging money in the temple in the story in the New Testament and Jesus storms through over-turning the tables. Ill-will towards others, including

hatred is completely eradicated.

73. Attachment to sense desires is completely eliminated. One does not find it necessary to engage in many entertainment functions to have "fun" or pleasure. One finds more interest in the Dhamma and associating with people who are also on the Dhamma Path.

74. You now have a tendency to live in the present moment, not dwelling on what is past or speculating on the future.

75. One gains an insight into the universality of impermanence, suffering, and no-self. One sees that these characteristics are true for all time periods and all world systems of the universe. You can see things arising and passing away very clearly down to microseconds and nanoseconds. This is the insight that puts you to the stage of non-returner. You have now completely eliminated the first five of the ten hindrances to enlightenment. You are guaranteed not to return to earth or any other worldly existence. You will be re-born to a heavenly plane and realize full enlightenment there. This is another "safe haven" and you can not regress to a lower level either in this life or the final future life.

76. One continues the practice and enters the ninth jhana of cessation.

77. One is very close to full enlightenment, but there are still some defilements left in the mind. As one meditates, some of the defilements may arise. One puts equanimity toward the defilement and it is released, one at a time. A subtle craving for existence or craving for existence in a pleasant heavenly realm is eradicated through an equanimous meditation.

78. Craving for non-existence or existence in a formless heavenly realm is eradicated through an equanimous meditation.

79. At this point, even at this advanced stage, there can still be some residual feelings of ego and conceit. This is because you may feel that you are more spiritually advanced and therefore, better than others. As this hindrance arises one is able to eradicate this hindrance once and for all.

80. One is so close to full enlightenment that one may still have restlessness in an extreme effort to attain the final goal. One practices patience and equanimity and eradicates this hindrance.

81. One is able to remain mindful and equanimous for long periods. During meditation sessions one is able to enter any of the jhanas at will and very easily.

82. One gains insight into noble fruition right understanding, which reviews all the defilements and hindrances. All of the hindrances except the final one have been eradicated, but there are still "embers" of the defilements and these are cooled.

83. One gains insight into reviewing consciousness right understanding, which is compared to "splashing water on the embers" thus, completely extinguishing all defilements.

84. Your concentration is very strong and you may have previously had meditation sessions where several enlightenment factors were present in you. But now you are able to obtain all seven enlightenment factors, simultaneously. While all seven enlightenment factors are present, you take nibbana as your meditation subject as an object of consciousness. The final hindrance of ignorance is eliminated. One sees nibbana very clearly and remains in a “state” of nibbana for a long time. One reviews the insight wisdom learned from the above insights. Through the power of the mind one sees beings arise and pass away. One can see the past lives of others as well as one’s own past lives. One sees the truth of suffering and the cessation of suffering, completely from experience. One sees the workings of Dependent Origination backwards and forwards and the rest of the Dhamma teachings from a very clear experience. At this point one is a fully enlightened arahant, the task is completed and the goal is completed. A fully enlightened arahant no longer needs to sit in meditation, but does so anyway to lead by a good example. There is mindfulness and equanimity all the time, during sitting meditation or not, but out of compassion for others, the arahant continues to sit with others and teach.

The above guide lists 84 steps to full and complete enlightenment. This is just a guide, which is based on the teachings of the Buddha and may not represent the exact step-by-step procedure for everyone. Some of the steps may take a slightly different order for some people. The order of the jhanas, insights, hindrances to enlightenment and types of right understanding are directly from the Buddha’s teachings with no deviations or new interpretations.

Although there are only 84 steps listed, it must be remembered that each step can take years to complete, especially the latter steps. The Buddha went through many lifetimes in animal, deva (angel), and human forms working on the ten perfections and the steps to enlightenment. It is not something that can just be achieved in a few months or even a few years of practice. The Buddha spent six years working on enlightenment after he left the palace. But we must not forget the time he spent in past lives working on the steps. For these reasons we must be very cautious and skeptical of anyone, including teachers who claim full and complete enlightenment. There can be teachers and lay people, however, who have attained to the level of stream-entrant, once-returner, or non-returner. But at the same time we should still strive for full and complete enlightenment, for the benefit of all beings, to eradicate suffering and bring true peace to the world.

May you attain full and complete enlightenment. May you be well, happy, and peaceful. May all beings in the universe be well, happy, and peaceful.

20

Buddha' Lists: Over 600 Lists

The first part of this book (the preceding chapters) outlined the major doctrines of Buddhist theory pointing to the logic and science of the teachings, providing evidence that the Path is something worth proceeding on. After that it is our practice along the Path that will make the doctrines clear from an experiential way, which is the only way to truly accept and discover the Buddha's Path. After we become advanced in the practice and learn the many lists of analysis either from study or practice or hopefully both, then we can refer back to all the lists so that our memory may be strong so that we will be able to discuss the Dhamma with others properly, thus, giving Right View to others.

Included here are all the lists discussed in the previous chapters, plus some other important lists of the Buddha. There are a total of over 600 lists in this chapter. In this chapter you will find most of the lists of the Buddha from the Pali Canon, but even with this high number of over 600 lists, there are still many that are not included. This is because there are just too many lists that only the most important ones are placed in here and also there is a lot of repetition in the Pali Canon. Some of the repetition is included here to show that nothing important is missed, but still not all of the repetition used in the Pali Canon is included in this chapter. For example, you will see some lists that are identical to others, with just a small change in the way they are described or how two or more different lists use the same concepts or things. Some lists combine two or more lists into a new category and a few of the important ones are shown here too. There are many similes in the Buddha's teachings and there were lists with those stories too and they are not included either as they refer to the teachings only be analogy. Most of the lists here show their source or if not showing, it is most likely to be found in the Anguttara Nikaya, which is the Numerical Discourses of the Buddha. More lists may be found in The Dhamma Encyclopedia (see the last page of this chapter for information about this encyclopedia).

0

List no. 1

Zero or the void, nothingness. This is one of the "heavenly" planes of existence mentioned in the Buddhist cosmology (but most definitely not nibbana, not enlightenment).

(from Anguttara Nikaya 9.36)

List no. 2

Zero things to cling to. Nothing is worth clinging to, not even the Dhamma. The teachings are like a raft which take you to the other shore, but once there, you do not need to continue carrying the raft on your shoulders (similie of the raft).

(from Samyutta Nikaya 50)

0.00024414

List no. 3

The above number put in fractional form is 1 / 4,096. One atom is considered 1 / 4,096 of a ratharenu. A ratharenu is the smallest particle of dust you can see in a sunbeam. The term for the modern atom was paramanu. Analysis of matter in the Abhidhamma was taken all the way down to this level.

1

List no. 4

The One Absolute Reality: Nibbana (Enlightenment)

(from Dhammapada 203)

List no. 5

The One Prerequisite to being a Brahmin: Not harming or causing to harm or kill any living being.

(from Dhammapada 405)

List no. 6

The One thing needed by all beings:

Food

(from Khp. 4)

List no. 7

The one quality leading to good states here and the hereafter:

Heedfulness with regard to skillful qualities

(from Iti. 23)

List no. 8

The one taste of the Dhamma:

Release (freedom)

(from Udana 5.5)

List no. 9

The one evil deed which can lead to so many more:

A deliberate lie

(from Iti. 25)

List no. 10

The one thing that enslaves one's heart so powerfully:

Lust

(from Iti. 1-6)

List no. 11

The one thing that of such power that causes the arising of lust:

The feature of beauty

(from Iti. 1-6)

List no. 12

The one thing that causes the arising of malevolence or to cause it to increase:

The repulsive feature of things

(from Iti. 1-6)

List no. 13

The one thing that of such power that causes the arising of sloth and torpor:

Regret

(from Iti. 1-6)

List no. 14

The one thing that of such power that causes the arising of excitement-and-flurry:

Non-tranqulity of mind

(from Iti. 1-6)

List no. 15

The one thing that of such power that causes the arising of doubt and wavering:

Unsystematic attention

(from Iti. 1-6)

List no. 16

The one thing that of such power to prevent the arising of sensual lust:

The feature of ugliness in things

(from Iti. 1-6)

List no. 17

The one thing that of such power to prevent the arising of malevolence:

The heart’s release through amity

(from Iti. 1-6)

List no. 18

The one thing that of such power to prevent the arising of sloth and torpor:

Putting forth effort, exertion, striving

(from Iti. 1-6)

List no. 19

The one thing that of such power to prevent the arising of excitement-and-flurry:

Tranquility of mind

(from Iti. 1-6)

List no. 20

The one thing that of such power to prevent the arising of doubt and wavering:

Systematic attention

(from Iti. 1-6)

List no. 21

The one thing that of such power that causes the arising of unwholesome states:

Negligence

(from Iti. 1-6)

List no. 22

The one thing that of such power that causes the arising of good states:

Earnestness

(from Iti. 1-6)

2

List no. 23

The two types of meditation:

1. Samatha; (serenity, calm, relaxation)
2. Vipassana; (Insight)

List no. 24

The two types of phenomena:

1. Mental [mental image] (*nama*)
2. Physical [label] (*rupa*)

(from Khp. 4)

List no. 25

Two kinds of gifts:

1. Gifts of material things
2. Gift of the Dhamma

(from Iti. 98, 100)
(*The gift of Dhamma is superior*)

List no. 26

Two kinds of sharing:

1. Sharing of material things
2. Sharing of the Dhamma

(from Iti. 98, 100)
(*The sharing of Dhamma is superior*)

List no. 27

Two kinds of assistance:

1. Assistance with material things
2. Assistance with the Dhamma

(Iti. 98, 100)
(*The assistance with the Dhamma is superior*)

List no. 28

Two kinds of bodily conduct:

1. To be pursued; unskillful mental qualities decline, and skillful mental qualities increase
2. To not be pursued; unskillful mental qualities increase, and skillful mental qualities decline

(from Digha Nikaya 21)

List no. 29

Two parts of a Dhamma discourse:

1. Seeing unwholesome states as unwholesome
2. Getting release from those states

List no. 30

Two ways a monk can live with ease:

1. Guarding the sense faculties
2. Moderation in food

(from Iti. 29)

List no. 31

Two types of equanimity:

1. To be pursued; unskillful mental qualities decline, and skillful mental qualities increase
2. To not be pursued; unskillful mental qualities increase, and skillful mental qualities decline

(from Digha Nikaya 21)

List no. 32

Two kinds of extreme views in regard to existence:

1. Everything exists
2. Everything does not exist

(from Samyutta Nikaya 12.15)

List no. 33

Two kinds of extreme views:

1. That the precepts and doctrine are the essence of the training
2. That there is no harm in indulgence in sense pleasures

(from Samyutta Nikaya 12.15, 56.11, Udana 6.8)

List no. 34

Two kinds of extreme practices:

1. Devotion to sense pleasures
2. Devotion to self-affliction

(from Samyutta Nikaya 12.15, 56.11, Udana 6.8)

List no. 35

Two types of fools:

1. The one who doesn't see his transgression as a transgression
2. The one who doesn't rightfully pardon another who has confessed his transgression

(from Anguttara Nikaya 2.21, 2.98)

List no. 36

Two types of wise people:

1. The one who sees his transgression as a transgression
2. The one who rightfully pardons another who has confessed his transgression

(from Anguttara Nikaya 2.21)

List no. 37

Two types of fools not living responsibly:

1. The one who takes up a burden that hasn't fallen to him
2. The one who doesn't take up a burden that has

List no. 38

Two types of wise people living responsibly:

(*Same as above, reversed, for example, "doesn't" beomes "does" or "hasn't" to "has"*)

List no. 39

Two bright qualities that guard the world:

1. Conscience
2. Concern for the results of unskillful actions

List no. 40

Two ways of getting to heaven:

1. Auspicious habits
2. Auspicious views

List no. 41

Two ways of getting to hell:

1. Unwholesome habits
2. Unwholesome views

List no. 42

Two ways leading to deprivation in hell:

1. One who, not living the celibate life, pretends to be one who lives the celibate life
2. One who groundlessly accuses one who lives the celibate life perfectly and purely of uncelibate behavior

List no. 43

Two types of people with enlightenment / nibbana:

1. The one with fuel remaining (still alive, cognizant of pleasure and pain)
2. The one thus gone, paranibbana (after passing away)

(from Iti. 44)

List no. 44

Two benefits of cemetery contemplation:

1. Absence of greed, lust, desire, craving, urge, need, longing and discontent.
2. Fearlessness of death and thereby fearlessness of all.

List no. 45

Two truths

1. Conventional truth (mundane, ordinary)
2. Ultimate truth (supramundane, in the language of absolute truth)

(from Samyutta Nikaya 12.15, Milindapanha, Abhidhamma)

List no. 46

Two things that cause no remorse:

1. There is the case of the person who has done what is admirable, has done what is skillful, has given protection to those in fear, and has done nothing that is unwholesome, savage, or cruel
2. He knows that he has not done what is unwholesome, he feels no remorse

(from Iti. 30)

List no. 47

Two things that cause remorse:

(*Same as above, reversed*)

(from Iti. 30)

List no. 48

Two benefits from first two jhanas:

1. Ceasing of all pain (first jhana)
2. Ceasing of mental frustration (second jhana)

(from Samyutta Nikaya 48)

List no. 49

Two types of searches:

1. Ignoble search (delighting in sense pleasure, searching for it)
2. Noble search (seeking release from suffering)

(from Digha Nikaya 21, Majjhima Nikaya 26)

List no. 50

Two trains of thought for enlightened ones:

1. Thoughts of safety for all
2. Thoughts of seclusion

(from Iti. 38)

List no. 51

Two views:

1. The view of becoming
2. The view of non-becoming

(Majjhima Nikaya 11, Samyutta Nikaya 22.80)

List no. 52

Two views regarding a being:

1. The view of a being
2. The view of a non-being

(Majjhima Nikaya 11, Samyutta Nikaya 22.80)

List no. 53

Two ways of slander of the Buddha:

1. He who explains what was not said or spoken by the Tathagata as said or spoken by the Tathagata
2. He who explains what was said or spoken by the Tathagata as not said or spoken by the Tathagata

(from Anguttara Nikaya 2.23)

List no. 54

Two ways of slandering the Buddha regarding literal and inference interpretations of the Dhamma:

1. He who explains a discourse whose meaning needs to be inferred as one whose meaning has already been fully drawn out
2. He who explains a discourse whose meaning has already been fully drawn out as one whose meaning needs to be inferred

(from Anguttara Nikaya 2.25)

List no. 55

Two things for a person to appropriately arouse the ending of the fermentations:

1. A sense of urgency and awe toward things that should inspire urgency and awe
2. Feeling urgency and awe, with appropriate exertion

(from Iti. 37)

List no. 56

Two kinds of feeling:

1. Bodily feelings
2. Mental feelings

(from Samyutta Nikaya 36.22)

List no. 57

Two kinds of energy:

1. Bodily energy (Kayika-viriya)
2. Mental energy (Cetasika-viriya)

List no. 58

Two ways of acquiring energy:

1. Ordinary energy from diet and exercise (Pakati-viriya)
2. Energy developed by meditation (Bhavana-viriya)

List no. 59

Two kinds of people hard to find in the world:

1. One who will do a favor first
2. One who is grateful for a favor done

List no. 60

Two results of practicing with vigilance, diligence, intent, resolute, persistence, and determination:

1. Enlightenment
2. Or if there is a remnant of clinging remaining, the state of non-returner

List no. 61

Two results of practicing complete mindfulness for at least seven days (full awareness such as while on retreat, 24 hours per day, all seven days or more):

1. Enlightenment
2. Or if there is a remnant of clinging remaining, the state of non-returner

(from Majjhima Nikaya 10)

List no. 62

The two aniyata (indefinite rules):

The aniyata are two indefinite rules where a monk is accused of having committed an offence with a woman in a screened (enclosed) or private place by a lay person. It is indefinite because

the final outcome depends on whether the monk acknowledges the offence. Benefit of the doubt is given to the monk unless there is over-riding evidence. Thus it is not proper for a monk to be alone with a woman, especially in screened or private places.

1. Should any bhikkhu sit in private, alone with a woman on a seat secluded enough to lend itself (to sexual intercourse), so that a female lay follower whose word can be trusted, having seen (them), might describe it as constituting any of three cases, entailing defeat, communal meetings, or confession, then the bhikkhu, acknowledging having sat (there), may be dealt with in line with any of the three cases, entailing defeat, communal meetings, or confession, or he may be dealt with in line with whichever case the female lay follower whose word can be trusted described. This case is indefinite.

2. In case a seat is not sufficiently secluded to lend itself (to sexual intercourse) but sufficiently so to address lewd words to a woman, should any bhikkhu sit in private, alone with a woman on such a seat, so that a female lay follower whose word can be trusted, having seen (them), might describe it as constituting either of two cases, entailing communal meetings or confession, then the bhikkhu, acknowledging having sat (there), may be dealt with in line with either of the two cases, entailing communal meetings or confession, or he may be dealt with in line with whichever case the female lay follower whose word can be trusted described. This case too is indefinite.

(from the Vinaya Pitaka)

3

List no. 63

The three ways of feeling:

1. Pleasant
2. Painful
3. Neither pleasant nor painful (neutral)

(from Digha Nikaya 15)

List no. 64

The Triple Gem:

1. Buddha
2. Dhamma (Buddha's teachings, Truth)
3. Sangha (Community)

(from Anguttara Nikaya 11.12)

List no. 65

The Threefold summary of the Buddha's teachings:

1. Avoid all evil,
2. Cultivate the good,
3. Purify your mind.

(from the Dhammapada, verse 183)

List no. 66

The Threefold summary of the Eightfold Middle Path:

1. Wisdom
2. Morality
3. Concentration

(from Samyutta Nikaya 12.65)

List no. 67

The Three Characteristics of Existence:

1. Suffering
2. Impermanence
3. No permanent self

List no. 68

The Three Realms of Existence:

1. Realm of sense world
2. Realm of Form
3. Realm of the Form-less

List no. 69

The Three ways a fool can be known by:

1. His conduct in deed.
2. His conduct in word.
3. His conduct in thought.

(from Anguttara Nikaya 3.2)

List no. 70

The Three ways a wise man can be known by:

1. His conduct in deed.
2. His conduct in word.
3. His conduct in thought.

(from Anguttara Nikaya 3.2)

List no. 71

The Three root causes of the origination of (negative)
kamma:

1. Greed (attachment)
2. Hatred (aversion)
3. Ignorance (delusion)

(Anguttara Nikaya 3.33)

List no. 72

Three qualities of the world, when arising, causing stress, harm, and suffering:

(*Same as above*)

List no. 73

Three defilements:

(*Same as above*)

List no. 74

The Three dangers from which a mother can not shield her son, nor the son his mother:

1. Old age
2. Disease
3. Death

(from Anguttara Nikaya 3.62)

List no. 75

The Three pillars or grounds for making merit:

1. Generosity
2. Moral restraint
3. Meditation

List no. 76

The Three types of suffering:

1. Body or mental pain
2. Suffering that is inherent in formation – maintenance of body and things, oppressive nature of continuous upkeep.
3. Suffering of change – pleasant and happy conditions in life are not permanent.

(from Samyutta Nikaya 38.14)

List no. 77

The three parts ("baskets") of the Tipitaka (Pali Canon):

1. Sutta Pitaka (Discourses)
2. Vinaya Pitaka (Code of conduct/rules for monastics)
3. Abhidhamma Pitaka (Higher, scientific, psychological teachings)

List no. 78

The three parts of the Vinaya (rules for monastics):

1. Suttavibhanga -- the basic rules of conduct (Patimokkha) for bhikkhus and bhikkhunis, along with the origin story/reason for each one.
2. Khandhaka – (i) Mahavagga -- rules of conduct and etiquette and historical information. (ii) Cullavagga – elaboration of etiquette and duties and rules and procedures
3. Parivara -- summaries

List no. 79

The three made-up acquisitions of self:

1. The gross acquisition of a self
2. The mind-made acquisition of a self
3. The formless acquisition of a self

(from Digha Nikaya 9)

List no. 80

Three forms of becoming:

1. Sensual becoming
2. Form becoming
3. Formless becoming

(from Samyutta Nikaya 12.2)

List no. 81

Three forms of bliss (reasons the intelligent and wise should guard their virtue):

1. Praise
2. Wealth
3. Rebirth to a good destination

(from Iti.76)

List no. 82

Three kinds of cleanliness:

1. Bodily cleanliness
2. Verbal cleanliness
3. Mental cleanliness

(from Iti. 66)

List no. 83

Three types of craving:

1. Craving for sensuality
2. Craving for becoming
3. Craving for non-becoming

(from Iti. 58)

List no. 84

Properties of Dhamma:

1. Steadfastness of the Dhamma
2. The orderliness of the Dhamma
3. All processes are inconstant, suffering, and all phenomena are not-self

(from Iti. 51)

List no. 85

Three divine sounds on these special occasions:

1. When one goes forth
2. When a disciple of the noble ones lives devoted to developing the seven [sets of] qualities that are wings to Awakening
3. When a disciple of the noble ones attains full enlightenment

(from Iti. 82)

List no. 86

Three forms of suffering:

1. Pain
2. Fabrication
3. Change

(from Samyutta Nikaya 38.14)

List no. 87

Three escapes:

1. There is the escape from sensuality: renunciation
2. There is the escape from form: formlessness
3. There is an escape for whatever has come into being, is fabricated and dependently co-arisen, the escape from that is cessation

(from Iti. 72)

List no. 88

Three eyes:

1. The eye of flesh
2. The divine eye (clairvoyance)
3. The eye of discernment

(from Iti. 61)

List no. 89

Three fabricated characteristics of what is fabricated:

1. Arising is discernible
2. Passing away is discernible
3. Alteration (literally, other-ness) while staying is discernible

(from Samyutta Nikaya 12.2, 41.6)

List no. 90

Three faculties:

1. The faculty of "I am about to know what is not yet finally known"
2. The faculty of final knowledge
3. The faculty of one who has finally known

(from Iti. 62)

List no. 91

Three things that lead to the falling away of a monk in training:

1. There is the case where a monk in training enjoys activity, delights in activity, is intent on his enjoyment of activity
2. He enjoys chatter, delights in chatter, is intent on his enjoyment of chatter
3. He enjoys sleep, delights in sleep, is intent on his enjoyment of sleep

(from Iti. 79)

List no. 92

Three things that do not lead to the falling away of a monk in training:

(*Same as above, reversed*)

List no. 93

Three forms of false Dhamma:

1. Unwholesome desires
2. Friendship with evil people
3. And, there being something further to be done, he nevertheless stops halfway with a lower modicum of distinctive attainment

(from Iti. 89)

List no. 94

Three forms of good actions (regarding 1st precept):

1. He himself abstains from killing living beings
2. He exhorts others to abstain from killing living beings
3. He speaks in praise of abstinence from the killing of living beings

(from Samyutta Nikaya 55.7)

List no. 95

Three forms of good actions (regarding 2nd precept):

1. He will carefully avoid all taking what is not given
2. He will persuade others also to abstain from all stealing and theft
3. He will speak praising taking only what is freely and righteously given

(from Samyutta Nikaya 55.7)

List no. 96

Three forms of good actions (regarding 3rd precept):

1. He will carefully avoid all adultery, sexual and sensual abuse
2. He will persuade others also to abstain from all adultery and sexual abuse
3. He will speak praising behaving faithfully, loyal, in trustworthy fidelity

(from Samyutta Nikaya 55.7)

List no. 97

Three forms of good actions (regarding 4th precept):

1. He will carefully avoid all false speech, deception, and deceitfulness
2. He will persuade others also to abstain from all false speech and lying
3. He will praise speaking only honest, trustworthy, plain, straight truth

(from Samyutta Nikaya 55.7)

List no. 98

Three ways to avoid splitting speech:

1. He will carefully avoid all divisive, splitting, disruptive, and evil speech
2. He will persuade others also to abstain from all divisive wrong speech
3. He will praise speaking only harmony that unites friends and even foes

(from Samyutta Nikaya 55.7)

List no. 99

Three ways to avoid harsh speech:

1. He will carefully avoid all harsh, abusive, aggressive, and offensive speech
2. He will persuade others also to abstain from all insulting and malign speech
3. He will praise speaking only kind and gentle words worth remembering

(from Samyutta Nikaya 55.7)

List no. 100

Three ways to avoid gossipping:

1. He will carefully avoid all gossip, idle chatter, empty babble, and void hearsay
2. He will persuade others also to avoid all pointless good-for-nothing speech
3. He will praise speaking well formulated reasoned facts worth remembering

(from Samyutta Nikaya 55.7)

List no. 101

Three fermentations:

1. The fermentation of sense pleasures
2. The fermentation of becoming
3. The fermentation of ignorance

(from Iti. 56, 57)

List no. 102

Three fires:

1. The fire of passion
2. The fire of aversion
3. The fire of delusion

(from Iti. 93)

List no. 103

Three governing principles:

1. The self as a governing principle
2. The cosmos as a governing principle
3. The Dhamma as a governing principle

(from Anguttara Nikaya 3.40)

List no. 104

Three grounds for meritorious activity:

1. The ground for meritorious activity made of giving
2. The ground for meritorious activity made of virtue
3. The ground for meritorious activity made of development (meditation)

(from Iti. 60)

List no. 105

Three forms of intoxification:

1. Intoxication with youth
2. Intoxication with health
3. Intoxication with life

(from Anguttara Nikaya 3.38)

List no. 106

Three modes of investigation:

1. There is the case where a monk investigates in terms of properties
2. Investigates in terms of sense spheres
3. Investigates in terms of dependent co-arising

(from Samyutta Nikaya 22.57)

List no. 107

Three types of miracles:

1. The miracle of psychic power
2. The miracle of telepathy
3. The miracle of instruction

(The miracle of instruction is highest.)
(from Digha Nikaya 11, Anguttara Nikaya 3.60)

List no. 108

Three types of people:

1. There is the case of the person who — regardless of whether he does or doesn't get to see the Tathagata, regardless of whether he does or doesn't get to hear the Dhamma and Discipline proclaimed by the Tathagata — will not alight on the lawfulness, the rightness of skillful mental qualities.

2. There is the case of the person who — regardless of whether he does or doesn't get to see the Tathagata, regardless of whether he does or doesn't get to hear the Dhamma and Discipline proclaimed by the Tathagata — will alight on the lawfulness, the rightness of skillful mental qualities.

3. There is the case of the person who will alight on the lawfulness, the rightness of skillful mental qualities if he gets to see the Tathagata and gets to hear the Dhamma and Discipline proclaimed by the Tathagata, but not if he doesn't.

[*"Now, it is because of the person who will alight on the lawfulness, the rightness of skillful mental qualities if he gets to see the Tathagata and gets to hear the Dhamma and Discipline proclaimed by the Tathagata — but not if he doesn't — that the teaching of the Dhamma has been allowed. And it is because there is this sort of person that the other sorts of persons are to be taught the Dhamma as well (on the chance that they may actually turn out to need and benefit from the teaching)."* Anguttara Nikaya 3.22]

List no. 109

Three types of people regarding generosity:

1. One like a cloud without rain (not generous)
2. One who rains locally (generous only to the immediate family or community)
3. One who rains everywhere (generous to all regardless of community, borders)

(from Iti. 84)

List no. 110

Three persons, appearing in the world, for the benefit of many:

1. A Tathagata (fully enlightened Buddha)
2. A worthy teacher
3. A disciple of a worthy teacher who is endowed with good practices and principles

(from Iti. 84)

List no. 111

Three properties:

1. The property of form
2. The property of formlessness
3. The property of cessation

(from Iti. 51)

List no. 112

Three qualities of a monk which pass beyond Mara's domain and shine like the sun:

1. There is the case where a monk is endowed with the aggregate of virtue of one beyond training
2. The aggregate of concentration of one beyond training
3. The aggregate of discernment of one beyond training

(from Iti. 59)

List no. 113

Three forms of sagacity:

1. Bodily sagacity
2. Verbal sagacity
3. Mental sagacity

(from Anguttara Nikaya 3.120)

List no. 114

Three types of searches:

1. The search for sense pleasures
2. The search for becoming
3. The search for a holy life

(from Iti. 54, 55)

List no. 115

Three sectarian views that are rebuked by wise people:

1. There are priests and contemplatives who hold this teaching, hold this view: 'Whatever a person experiences — pleasant, painful, or neither pleasant nor painful — that is all caused by what was done in the past.'

2. There are priests and contemplatives who hold this teaching, hold this view: 'Whatever a person experiences — pleasant, painful, or neither pleasant nor painful — that is all caused by a supreme being's act of creation.'

3. There are priests and contemplatives who hold this teaching, hold this view: 'Whatever a person experiences — pleasant, painful, or neither pleasant nor painful — that is all without cause and without condition.

(from Anguttara Nikaya 3.61)

List no. 116

Three ways of sense pleasures in the deva worlds:

1. Those whose sensual pleasures are already provided
2. Those who delight in creating
3. Those with control over what is created by others

(from Iti. 95)

List no. 117

Three types of sons and daughters:

1. One of heightened birth: parents do not follow Dhamma, but child does
2. One of similar birth: both parents and child follow Dhamma
3. One of lowered birth: parents follow Dhamma, but child does not

(from Iti. 74)

List no. 118

Three objects of supreme confidence:

1. Tathagata (Buddha)
2. The quality of dispassion for realizing nibbana
3. The Noble Eightfold Middle Path

(from Iti. 90)

List no. 119

Three themes one should attend the mind to periodically:

1. Concentration
2. Energy
3. Equanimity

(from Anguttara Nikaya 3.100)

List no. 120

Three kinds of skillful thinking that lead to knowledge:

1. Thinking imbued with renunciation
2. Thinking imbued with non-ill-will
3. Thinking imbued with harmlessness

(from Iti. 87)

List no. 121

Three abilities:

1. The ability to come to know, what one did not yet know
2. The ability to gradually attain the highest and final wisdom
3. The ability of one to dwell in the highest and final wisdom

(from Samyutta Nikaya 48)

List no. 122

Three types of unskillful thinking:

1. Thinking of sense pleasures
2. Thinking of ill will
3. Thinking of harm

(from Iti. 87)

List no. 123

Three types of skillful thinking:

(*Same as above, reversed*)

List no. 124

Three trainings:

1. The training in heightened virtue (morality)
2. The training in heightened mind (tranquility, jhana)
3. The training in heightened discernment (understanding, wisdom)

(from Anguttara Nikaya 3.88, 3.89)

List no. 125

Three qualities of a monk worthy of gifts and offerings:

1. A monk who is virtuous

2. A monk who keeps his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities, is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities

3. A monk with wisdom who understands the Four Noble Truths

(from Iti. 59)

List no. 126

Three things a wise person does (in regard to forgiveness):

1. He sees a fault as it is.
2. On seeing it, he tries to correct it.
3. When another acknowledges a fault he forgives it as he should.

(from Anguttara Nikaya 3.2)

List no. 127

Three essential qualities in one who teaches Dhamma:

1. The teacher is able to penetrate the letter and spirit of the teachings
2. The one hears is able to do so too
3. Both teacher and listener are able to do both of these

(from Majjhima Nikaya 137, Digha Nikaya 12)

List no. 128

Three ways a Dhamma talk is wholesome:

(*Same as above*)

List no. 129

Three types of enlightened ones:

1. Samma-sam-buddha = One who rediscovers the teachings and teaches the masses as the historical Buddha did (Siddhattha Gotama).
2. Paccekabuddha = A silent buddha. One who attains full enlightenment, but does not teach others.
3. Arahant = Fully enlightened person, who might teach others, but not as the one who rediscovered the teachings, just as one who learned it from a current dispensation.

List no. 130

Three searches:

1. The search for pleasure
2. The search for becoming
3. The search for the noble life

(from Samyutta Nikaya 45)

List no. 131

Three types of persons similar to sick people:

1. One will cure and free himself, even without meeting the Buddha-Dhamma.
2. One will never be cured, even if taught this Dhamma by the Buddha himself.
3. One will be cured and freed, if and only if, taught and learn the Buddha-Dhamma.

(from Anguttara Nikaya 3.22)

List no. 132

Mara's three offspring:

(When the Buddha-to-be was meditating under the Bodhi Tree just before enlightenment, he received three temptations from the daughters of Mara.)

1. Lobha (Greed)
2. Dosa (Hatred)
3. Moha (Delusion)

(from Samyutta Nikaya 1 Mara-samyutta)
(*Note that the names are mental states, suggesting that some of the realms in the 31 planes of existence may just be mental states, rather than physical places*.)

List no. 133

Three purities:

1. Purity of mental action
2. Purity of verbal action
3. Purity of bodily action

(from Dhammapada 281)

List no. 134

Three ways to increase energy:

1. The element of initial initiative
2. The element of launching into action
3. The element of persistent endurance

(from Samyutta Nikaya 51)

List no. 135

The Triple Refuge:

1. Buddha 'I go to the Buddha for Refuge.'
2. Dhamma 'I go to the Dhamma for Refuge.'
3. Sangha 'I go to the Sangha for Refuge.'

List no. 136

Threefold rule in regard to monks or nuns and meat eating:

1. Meat may be permissable if it is not seen that a slaughter that was for the monastic.
2. Meat may be permissible if it is not heard that the slaughter was for the monastic.
3. Meat may be permissible if it is not suspected that the slaughter was for the monastic.

(From Majjhima Nikaya 55.5*; note that this applies to monastics only, not lay people who must choose what to eat and order and also that during the time of Buddha, not all who gave to the monks and nuns were Buddhist, thus, the monks and nuns were expected to graciously accept what is offered to them*.)

List no. 137

Three reasons and benefits of eating just one meal a day:

1. It is good for health, to consume all the food at once and walk (exercise it off later).
2. It places less of a burden on lay people who will only need to provide food for one meal, instead of many meals.
3. It allows for more time to be spent on the practice and teaching of Dhamma.

List no. 138

Three most important meals offered to a Buddha:

1. The meal just before enlightenment
(milk rice offered by Sujata, from Khuddaka Nikaya, Buddhavamsa 2.63, 20.16, 25.18)

2. The meal just after enlightenment (barley meal and honey balls, from Vinaya I.4)

3. The meal just before passing into parinibbana
(most likely mushrooms, from Digha Nikaya 16)

List no. 139

Three qualities that can lead to purgatory:

1. One takes life.
2. One encourages another to take life.
3. One approves of the taking of life.

(from Anguttara Nikaya 3.16)

List no. 140

Three qualities that can lead to heavenly realms:

1. One abstains from taking life.
2. One encourages another to abstain.
3. One approves of such abstention.

(from Anguttara Nikaya 3.16)

4

List no. 141

The Four Noble Truths:

1. Life is suffering
2. The cause of suffering is unreasonable expectations
3. Suffering ceases with the ceasing of unreasonable expectations
4. The way to reasonable expectations is the Noble Eightfold Middle Path

(from Anguttara Nikaya 3.61)

List no. 142

The Four Supreme Efforts:

1. Not to let an unwholesome thought arise which has not yet arisen.
2. Not to let an unwholesome thought continue which has already arisen.
3. To make a wholesome thought arise which has not yet arisen.
4. To make a wholesome thought continue which has already arisen.

(from Anguttara Nikaya 4.14)

List no. 143

The Four Emotions (brahma-viharas) to be strived for:

1. Loving-kindness (Metta)
2. Compassion (Karuna)
3. Altruistic joy (sympathetic joy with others' success) (Mudita)
4. Equanimity (Upekkha)

(from Anguttara Nikaya 3.65)

List no. 144

The Four Foundations of Mindfulness:

1. Contemplation of the body
2. Contemplation of the feelings
3. Contemplation of the mind
4. Contemplation of the mind-objects (Dhamma)

(from Digha Nikaya 22, Majjhima Nikaya 10)

List no. 145

The Four qualities of matter:

1. Hardness
2. Cohesion
3. Heat
4. Resistance to motion

(from Digha Nikaya 9)

List no. 146

The Four types of People with Realization:

1. Stream Entrant (destroyed first three hindrances)
2. Once-Returner (fourth and fifth hindrances greatly weakened)
3. Non-Returner (fourth and fifth hindrances destroyed)
4. Arahant (the Saint, all ten hindrances eradicated)

List no. 147

The Four subjects not fit for speculative thought:

1. The specific qualities of a Buddha
2. A person's jhana attainment
3. The results of kamma
4. The nature of the world

(Speculating on these could lead one to mental distress and insanity.)

List no. 148

The Four kinds of happiness:

1. The happiness of sense contacts
2. Deva (heavenly) happiness
3. The happiness of concentration
4. The happiness of Insight

(The four kinds are progressively better, leading to the highest and permanent, that of Insight.)

List no. 149

The Four means to accomplishment:

1. Desire
2. Energy
3. Consciousness
4. Investigation

(Note that desire is not all bad, the desire to accomplish something good, known as chandha in Pali, is good.)

List no. 150

The Four evolutionary stages of religion:

1. Devotion
2. Discipline
3. Tranquility
4. Understanding (Wisdom)

List no. 151

Four taints, cankers, or defilements:

1. Attachment to sensuality
2. Attachment to existence
3. Ignorance of the Dhamma
4. Attachment to opinions

List no. 152

The four factors for stream entry:

1. Association with superior, knowledgeable people
2. Hearing the Dhamma
3. Careful attention
4. Practice in accodance with the Dhamma

(from Samyutta Nikaya 55.30)

List no. 153

Four qualities of a superior person:

1. Even when asked, a superior person does not reveal the faults of others, and still less so when

not asked.
2. Further: even unasked, a superior person reveals what is praiseworthy in others, how much more so when he is asked.
3. Further: even unasked, a superior person reveals his own faults, how much more so when he is asked.
4. Further: even when asked, a superior person does not reveal his own praiseworthy qualities, still less so when not asked. When asked, however, and obliged to respond to questions, he speaks of his own praiseworthy qualities with omissions and hesitatingly, incompletely and not in detail.

List no. 154

The Four characteristics of a stream-entrant:

1. Unshakable confidence in the enlightenment of the Buddha
2. Unshakable confidence in the excellence of the Buddha's teachings
3. Unshakable confidence in the worthiness of noble ones in the Sangha
4. A high level of moral conduct that is "dear to Noble Ones," unbroken, untainted

(from Anguttara Nikaya 10.92)

List no. 155

The four signs the future Buddha (Siddhatha Gotama) saw that led him to decide to enter the ascetic life:

1. An old person
2. A diseased person
3. A corpse
4. An ascetic person in robes, smiling

List no. 156

The four places of Buddhist pilgrimage:

1. The birth place (Lumbini, Nepal)
2. The place of enlightenment (Bodh Gaya, India)
3. The first teaching (Sarnath, India)
4. The place of death-parinibbana (Kushinigar, India)

(from Digha Nikaya 16)

List no. 157

The four reasons enlightened ones go for solitary meditation:

1. So that they may dwell at ease
2. For an abundance of the good faultless qualities
3. On account of it being on the road to all noble things
4. Because it has been praised, lauded and exalted by all buddhas (to lead by example)

List no. 158

The four types of questions:

1. The question to be answered with a definite reply
2. The question to be answered with an analysis
3. The question to be answered with a counter-question
4. The question to be put aside

List no. 159

The four types of questions / possibilities to be put aside and not answered (beyond the limits of our language):

1. Is the universe eternal or do we exist in nibbana?
2. Is the universe finite or do we not exist in nibbana?
3. Do we both exist and do not exist?
4. Do we neither exist nor non-exist?

List no. 160

The four floods sweeping beings through samsara:

1. Sensual desire
2. Desire for existence
3. Wrong view
4. Ignorance

(from Samyutta Nikaya 45.171)

List no. 161

Four assurances for one who practices Dhamma:

1. Rebirth to a good destination, a heavenly place
2. If there is the view that there is no heavenly place, then the assurance that one will be free of

suffering in the present life
3. If there are some unwholesome things done, but not intentionally or willed, there will be no suffering
4. If there are no unwholesome things done, one can assume that there is purity in both respects

List no. 162

The four kinds of bliss for lay people in the householer’s life:

1. The bliss of having
2. The bliss of [making use of] wealth
3. The bliss of debtlessness
4. The bliss of blamelessness

(from Anguttara Nikaya 4.62)

List no. 163

Four grounds for the bonds of fellowship:

1. Generosity
2. Kind words
3. Beneficial help
4. Consistency

(from Anguttara Nikaya 4.32)

List no. 164

Four things that are born:

1. Affection is born of affection
2. Aversion is born of affection
3. Affection is born of aversion
4. Aversion is born of aversion

(from Anguttara Nikaya 4.200)

List no. 165

Four determinations:

1. The determination for discernment
2. The determination for truth
3. The determination for relinquishment
4. The determination for calm

(from Majjhima Nikaya 140)

List no. 166

Four qualities of a person with great discernment:

1. He practices for the welfare and happiness of many people and has established many people in the noble method.

2. He thinks any thought he wants to think, and doesn't think any thought he doesn't want to think. He wills any resolve he wants to will, and doesn't will any resolve he doesn't want to will. He has attained mastery of the mind with regard to the pathways of thought.

3. He attains — whenever he wants, without strain, without difficulty — the jhanas that are heightened mental states, pleasant abidings in the here-and-now.

4. With the ending of mental fermentations — he remains in the fermentation-free awareness-release and discernment-release, having directly known and realized them for himself right in the here-and-now

(from Anguttara Nikaya 4.35)

List no. 167

Four ways a family can hold onto its wealth:

1. They look for things that are lost
2. They repair things that have gotten old
3. They are moderate in consuming food and drink
4. They place a virtuous, principled woman or man in the position of authority

(from Anguttara Nikaya 8.54)

List no. 168

Four ways for overcoming fear of death:

1. Abandoning craving for sense pleasures
2. Abandoning craving for the body
3. Doing what is good and unwholesome so there are no regrets at the death-bed time
4. Gaining wisdom in the Dhamma so that there are no more doubts

(from Anguttara Nikaya 4.184)

List no. 169

Four types of people:

1. The individual who goes with the flow
2. The individual who goes against the flow
3. The individual who stands fast
4. The one who has crossed over, gone beyond, who stands on firm ground

(Majjhima Nikaya 66, Anguttara Nikaya book of fours)

List no. 170

Four kinds of generation:

1. Egg-born generation
2. Womb-born generation
3. Moisture-born generation (such as insects, lower life forms)
4. Spontaneous generation (devas, reborn without procreation)

(Majjhima Nikaya 12)

List no. 171

Four benefits to those who respect the wise:

1. Longevity
2. Beauty
3. Happiness
4. Strength

List no. 172

Four ignoble searches:

1. Being subject himself to aging, seeks [happiness in] what is subject to aging
2. Being subject himself to illness, he seeks [happiness in] what is subject to illness
3. Being subject himself to death, he seeks [happiness in] what is subject to death
4. Being subject himself to defilement, he seeks [happiness in] what is subject to defilement

(from Anguttara Nikaya 4.242)

List no. 173

Four noble searches:

(*Same as above, reversed*)

List no. 174

Four kinds of kamma:

1. There is dark kamma with dark ripening
2. There is bright kamma with bright ripening
3. There is dark-and-bright kamma with dark-and-bright ripening
4. There is kamma that is not dark and not bright with neither-dark-nor-bright ripening that conduces to the exhaustion of kamma

(Majjhima Nikaya 57, Anguttara Nikaya 4.235)

List no. 175

Four types of understanding for release from samsara:

1. Noble virtue
2. Noble concentration
3. Noble discernment
4. Noble release

List no. 176

Four things that are next to nothing, both easy to gain and blameless:

1. Cast-off cloth is next to nothing, both easy to gain and blameless
2. Alms food is next to nothing, both easy to gain and blameless
3. The root of a tree as a dwelling place is next to nothing, both easy to gain and blameless
4. Medicine made of smelly urine is next to nothing, both easy to gain and blameless

List no. 177

Four nutriments for the maintenance of beings:

1. Physical food, gross or refined
2. Contact
3. Intellectual intention
4. Consciousness

(from Samyutta Nikaya 12.11)

List no. 178

Four obscurations of contemplatives:

1. Contemplatives (monks) who drink alcohol
2. Contemplatives who engage in sexual intercourse
3. Contemplatives who accept gold and silver
4. Contemplatives who engage in wrong livelihood

(from Anguttara Nikaya 4.50)

List no. 179

Four ways of going off course:

1. One goes off course through desire
2. One goes off course through aversion
3. One goes off course through delusion
4. One goes off course through fear

(Anguttara Nikaya 4.19)

List no. 180

Four ways to arahantship:

1. One develops insight preceded by tranquillity
2. One develops tranquillity preceded by insight
3. One develops tranquillity in tandem with insight
4. One's mind has its restlessness concerning the Dhamma well under control

(from Anguttara Nikaya 4.170)

List no. 181

Four types of people in regard to acquisitions:

1. Practicing for the abandonment of acquisitions, but failing
2. Practicing for the abandonment of acquisitions, succeeding, but with still some craving but with self-restraint
3. Practicing for the abandonment of acquisitions, he succeeds, but has lapses of mindfulness and does not abandon at times until mindfulness is restored
4. Practicing for the abandonment of acquisions is abandoned with no craving and realizes that they are at the root of suffering and stress

(from Anguttara Nikaya 4.95)

List no. 182

Four types of people in regard to where they are headed:

1. One in darkness who is headed for darkness
2. One in darkness who is headed for light
3. One in light who is headed for darkness
4. One in light who is headed for light

(from Anguttara Nikaya 4.85)

List no. 183

Four types of people in regard to helping others:

1. The one who practices neither for his/her own benefit nor for that of others
2. The one who practices for the benefit of others but not for his/her own
3. The one who practices for his/her own benefit but not for that of others
4. The one who practices for his/her own benefit and for that of others

(*The highest / best one is number 4 above*.)
(from Anguttara Nikaya 4.96)

List no. 184

Four types of people in regard to the brahma-viharas:

1. The one who practices the brahma-viharas, but focuses on loving-kindness (metta) and attains rebirth to a heavenly realm
2. The one who practices the brahma-viharas, but focuses on compassion (karuna) and attains rebirth to a heavenly realm
3. The one who practices the brahma-viharas, but focuses on altruistic joy (mudita) and attains rebirth to a heavenly realm
4. The one who practices the brahma-viharas, but focuses on equanimity (upekkha) and attains rebirth to a heavenly realm

(from Anguttara Nikaya 4.125)

List no. 185

Four types of people in regard to the jhanas:

1. The one who attains to the first jhana and attains rebirth to a heavenly realm
2. The one who attains to the second jhana and attains rebirth to a heavenly realm

3. The one who attains to the third jhana and attains rebirth to a heavenly realm
4. The one who attains to the fourth jhana and attains rebirth to a heavenly realm

(from Anguttara Nikaya 4.123)

List no. 186

Four types of people in regard to concentration:

1. There is the case of the individual who has attained internal tranquility of awareness, but not insight into phenomena through heightened discernment
2. There is the case of the individual who has attained insight into phenomena through heightened discernment, but not internal tranquility of awareness
3. There is the case of the individual who has attained neither internal tranquility of awareness nor insight into phenomena through heightened discernment
4. There is the case of the individual who has attained both internal tranquility of awareness and insight into phenomena through heightened discernment

(from Anguttara Nikaya 4.94)

List no. 187

Four perceptions:

1. One perceives the limited [ordinary perceptions]
2. One perceives the enlarged [the mind in jhana]
3. One perceives the immeasurable [the mind in the Brahma attitudes]
4. One perceives the dimension of nothingness

(from Anguttara Nikaya 10.29)

List no. 188

Four personal traits that can be gauged by others:

1. It's through living together that a person's virtue may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

2. It's through dealing with a person that his purity may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

3. It's through adversity that a person's endurance may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning.

4. It's through discussion that a person's discernment may be known, and then only after a long period, not a short period; by one who is attentive, not by one who is inattentive; by one who is discerning, not by one who is not discerning

(from Anguttara Nikaya 4.192)

List no. 189

Four types of persons resembling thunderheads:

1. The one that thunders but doesn't rain (knows Dhamma, but does not understand with experience the Four Noble Truths)
2. The one that rains but doesn't thunder (has not mastered the Dhamma, but knows with experience the Four Noble Truths)
3. The one that neither thunders nor rains (has not mastered the Dhamma and has not experienced the Four Noble Truths)
4. The one that both thunders and rains (has mastered the Dhamma and knows with experience the Four Noble Truths)

List no. 190

Four persons worthy of a Stupa:

1. A Tathagata, a fully enlightened one, Arahant
2. A Paccekabuddha (a silent Buddha, who appears when there is no dispensation, era of a Buddha’s teaching and is unable to teach others)
3. A disciple of a Tathagata
4. A universal monarch (a political leader who applies Buddhist principles of compassion and the other brahma-viharas, such as King Ashoka)

(from Digha Nikaya 16)

List no. 191

Four perversions of perception:

1. Constant with regard to the inconstant is a perversion of perception
2. Pleasant with regard to suffering
3. Self with regard to not-self
4. Attractive with regard to the unattractive

(from Anguttara Nikaya 4.49)

List no. 192

Four pleasant mental abidings in the here-and-now:

1. Faith and confidence in the Buddha
2. Faith and confidence in the Dhamma
3. Faith and confidence in the Sangha
4. Faith and confidence in the virtues of the Noble Ones

List no. 193

Four modes of practice:

1. Painful practice with slow intuition
2. Painful practice with quick intuition
3. Pleasant practice with slow intuition
4. Pleasant practice with quick intuition

(from Anguttara Nikaya 10.29)

List no. 194

Four ways of taking on practices:

1. There is the taking on of a practice that is pleasant in the present but yields pain in the future
2. There is the taking on of a practice that is painful in the present and yields pain in the future
3. There is the taking on of a practice that is painful in the present but yields pleasure in the future
4. There is the taking on of a practice that is pleasant in the present and yields pleasure in the future

(from Majjhima Nikaya 45)

List no. 195

Four physical elements of a form perceived as self:

1. Earth
2. Water
3. Fire
4. Wind

(Digha Nikaya 9)

List no. 196

Four neutral states:

1. States that are resulting effects of others states are themselves neutral:
There are states, which are the resulting effects of prior advantageous and disadvantageous states of the sensuous sphere, the fine material sphere, the formless sphere, or of the Supramundane. These states are either a feeling, a perception, a mental construction, or a moment of consciousness. These effects are neither advantageous nor disadvantageous, but inherently neutral.

2. Unintentional actions (kiriya kamma) are neutral states:
There are mental states, which neither are advantageous, nor disadvantageous, nor resultants. These are unintentional inert actions, which does not cause any effects or kamma accumulation. These states are neither advantageous nor disadvantageous, nor causes, nor effects, but neutral. Example: Stepping on and killing an ant, not having seen it, nor wished to harm, is a neutral action.

3. All forms of matter, materiality, and form are neutral states:
Mountains, trees, food, water, air, knives, weapons, and even atomic bombs are all neutral states. It is the intention behind utilizing these dead passive things, which can be either good or bad.

4. Nibbana is undecided, indeterminate, and undeterminable.
The unconditioned element of Nibbana is a neutral state, causing nothing, and as such neither advantageous, nor disadvantageous, nor a resulting effect of anything else (the element of Nibbana, not the state or conditions for a being to acquire enlightenment / nibbana).

(from Dhammasangani, the first of the seven books of the Abhidhamma)

List no. 197

Four primary elements:

1. The element of solidity (pathavi-dhatu)
2. The element of fluidity (apo-dhatu)
3. The element of heat (tejo-dhatu)
4. The element of motion (vayo-dhatu)

(from Majjhima Nikaya 28)

List no. 198

Four qualities for a monk not to fall away from training:

1. Consummate in virtue
2. Guards the doors to his sense faculties

3. Knows moderation in eating
4. Is devoted to wakefulness (mindfulness)

List no. 199

Four Great References for analyzing a teaching:

1. Without approval and without scorn, carefully study and examine it
2. Check to see if it is in the discourses
3. If it is in the discourses, check to see if verifiable by the Discipline
4. If it meets these references, you can conclude that it is a teaching of the Dhamma

(from Digha Nikaya 16)

List no. 200

Four kinds of Right Speech:

1. There is the case where one says only what it well-spoken, not what is poorly spoken
2. Only what is just, not what is unjust
3. Only what is endearing, not what is unendearing
4. Only what is true, not what is false

(from Sutta Nipata 3.3)

List no. 201

The Four Right Exertions:

1. One generates desire, endeavors, arouses persistence, upholds and exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen

2. One generates desire, endeavors, arouses persistence, upholds and exerts his intent for the sake of the abandoning of evil, unskillful qualities that have arisen

3. One generates desire, endeavors, arouses persistence, upholds and exerts his intent for the sake of the arising of skillful qualities that have not yet arisen

4. One generates desire, endeavors, arouses persistence, upholds and exerts his intent for the maintenance, non-confusion, increase, plenitude, development, and culmination of skillful qualities that have arisen

List no. 202

Four realms of existence (by counting the woeful states as a separate realm):

1. Realm of misery
2. Realm of sense world (mostly pleasant or a mix)
3. Realm of Form
4. Realm of the Form-less

List no. 203

Four things that shouldn't be despised and disparaged for being young:

1. A noble warrior
2. A snake
3. A fire
4. A monk [or nun]

List no. 204

Four advantages:

A deva asked the Buddha,
"What is good even when one is old?
What is good when established?
What is human's most precious treasure?
What is hard for thieves to steal?"
The Buddha answered:

1. Morality is good even when one is old.
2. Faith is good when established.
3. Understanding is human's most precious treasure.
4. Merit is what is hard for thieves to steal.

(from Samyutta Nikaya I. 36)

List no. 205

Four types of excellent thoroughbred persons:

1. One who hears a person has died and becomes resolute.

2. One who does not hear that a person has died, but sees a sick or dead person and becomes resolute.

3. One who does not hear or see that a person has died, but sees one of his blood realatives sick

or dead and becomes resolute.

4. One who does not see a man or woman in pain or dead, nor does he see one of his own blood relatives in pain or dead. But he himself is touched by bodily feelings that are painful, fierce, sharp, wracking, repellent, disagreeable, life-threatening. He is stirred and agitated by that. Stirred, he becomes appropriately resolute. Resolute, he both realizes with his body the highest truth and, having penetrated it with discernment, sees.

(from Anguttara Nikaya 4.113)

List no. 206

Four traditions of noble ones, traditional, ancient, unadulterated, and unfaulted:

1. The monk content with any old robe cloth
2. The monk content with any almsfood
3. The monk content with any lodging
4. The monk who finds pleasure and delight in developing skillful mental qualities, finds pleasure and delight in abandoning (unskillful mental qualities)

(from Anguttara Nikaya 4.159)

List no. 207

Four unyoking:

1. Unyoking from sense pleasure attachment
2. Unyoking from becoming
3. Unyoking from views
4. Unyoking from ignorance

(from Anguttara Nikaya 4.10)

List no. 208

Four vices eradicated by the noble disciple:

1. Killing any living being
2. Stealing
3. Sexual misconduct
4. Lying

(from Digha Nikaya 31)

List no. 209

Four views about the Tathagata after death:

1. The Tathagata exists after death
2. The Tathagata does not exist after death
3. The Tathagata both does and does not exist after death
4. The Tathagata neither exists nor does not exist after death

(*None of the above definitions apply for one who has gone beyond, to nibbana*.)
(from Samyutta Nikaya 22.86)

List no. 210

Four qualities of a monk, wothy of respect:

1. Virtuous
2. One who understands no-self
3. One who understands The Four Noble Truths
4. One who passes right through the great mass of ignorance

List no. 211

Four conditions for wealth and happiness:

1. The accomplishment of persistent effort
2. The accomplishment of watchfulness
3. Good friendship (kalyana mitta)
4. Balanced (Right) livelihood

(from Anguttara Nikaya 8.54)

List no. 212

Four wheels to prosperity:

1. Living in a civilized land
2. Associating with people of integrity
3. Directing oneself rightly
4. Having done merit in the past

(from Anguttara Nikaya 4.31)

List no. 213

Four qualities where a monk is not fit for living in the forest:

1. He is endowed with thoughts of sensuality,
2. He is endowed with thoughts of ill will
3. He is endowed with thoughts of harmfulness
4. He is a person of weak discernment, dull, a drooling idiot

List no. 214

Four qualities where a monk is fit for living in the forest:

(*Same as above, reversed; renunciation, non-ill will, non-harmfulness, not weak in discernment, etc*.)

List no. 215

Four yokes / fermentations (Pali: Asavas):

1. The yoke of attachment to sense pleasures
2. The yoke of becoming
3. The yoke of views
4. The yoke of ignorance

(from Anguttara Nikaya 4.10)

List no. 216

Four benefits of generosity:

1. The person is dear and charming to others and others see the person as dear and charming
2. Good people of integrity admire the generous person
3. The good reputation is spread far and wide
4. At the break-up of the body, after death, one who gives, who is a master of giving, reappears in a good destination, the heavenly world

List no. 217

Four things to feel admiration and appreciation for:

1. The good within ourselves
2. The good within others
3. The blessing of being born human
4. The many advantages and opportunities we enjoy

List no. 218

Four stages of life (in response to the Brahmanical/Hindu type of stages of life where one focuses on worldly matters until later years when one becomes more spiritual at the end):

1. Tender baby – initial pleasure
2. Older child – awakening the sense faculties and playing with toys
3. Grown adult – under the sway of, gripped by sense desire attachments
4. Older adult – the individual gives up sensual pursuits and seeks the spiritual bliss through meditation

(*Similar to the theories that existed before the Buddha's time, but the Buddha focuses solely on the psychological, not the physical decay of the body. This is the typical course, but preferred the spiritual quest at all points in one's life.*)

List no. 219

Four ways to test your progress in meditation:

1. If you are generally happier than before you started meditating
2. If you notice an increase in positive and decrease in negative qualitites within yourself
3. If you are more relaxed and open
4. If you are able to be more objective about yourself

List no. 220

Four levels of concentration:

1. Momentary or transient concentration (khanika-samadhi)
2. Preliminary or preparing concentration (parikamma-samadh)
3. Access or approaching concentration (upacara-samadhi)
4. Absorption or attainment concentration (appana-samadhi)

List no. 221

Four things easily obtained and for monastics to be content:

1. A robe
2. Food gathered on alms rounds
3. The root of a tree for dwelling
4. Medicine

List no. 222

Four things that could arouse craving in a monastic:

(*Same as above; the Buddha understood that even the smallest, most trifling possessions could still arouse craving*)

List no. 223

Four types of ascetics:

1. The one who knows the way
2. A teacher of the way
3. The one who lives the way
4. The one who defiles the way

List no. 224

Four things to possess so that one does not grieve when about to pass away:

1. Truthfulness
2. Righteousness
3. Firmness
4. Generosity

List no. 225

Four expounders:

1. The one who is at a loss regarding the meaning but not the letter of a teaching
2. The one who is at a loss regarding the letter but not the meaning
3. The one who is at a loss in both cases
4. The one who is not at a loss either as regarding the meaning or the letter

List no. 226

Four radiances:

1. The moon
2. The sun
3. Fire
4. Wisdom

(*Wisdom is the chief*)

List no. 227

Four lights:

(*Same as above*)

List no. 228

Four brilliances:

(*Same as above*)

List no. 229

Four lamps:

(*Same as above*)

List no. 230

Four seasons:

1. Hearing Dhamma in due season
2. Discussion of Dhamma in due season
3. Calming in due season
4. Insight in due season

List no. 231

Four bases of success:

1. Zeal
2. Cognizance
3. Energy
4. Inquiry

List no. 232

The four kinds of clinging:

1. Clinging to sense pleasures
2. Clinging to views
3. Clinging to mere rules and ritual
4. Clinging to the concept of self

List no. 233

Four incalculables:

1. The aggregation of beings
2. Space
3. Infinite world spheres
4. The immeasurable knowledge of a Buddha

(from Khuddaka Nikaya, Buddhavamsa 1.64)

List no. 234

Four ways to cease lethargy and laziness:

1. Initiative
2. Launching into Effort
3. Tenaciously Enduring Persistence
4. Frequently giving rational and wise attention to these three mental elements

(from Samyutta Nikaya 46.51)

List no. 235

Four benefits of concentration:

1. Sublime happiness here and now through the (first) four jhanas.
2. Assured knowledge and true vision of things as they really are.
3. Awareness and clear comprehension of all transient phenomena.
4. Ceasing of all mental fermentation by absence of clinging.

(from Digha Nikaya 33)

List no. 236

Four types of people similar to trees:

1. A person himself rotten and weak, but yet surrounded by the strong and good
2. A person himself strong and good, but yet surrounded by the rotten and weak
3. A person himself rotten and weak, and also surrounded by the rotten and weak
4. A person himself strong and good, and also surrounded by the strong and good

(from Abhidhamma, Puggala-Paññatti)

List no. 237

Four realizations:

1. By the body one realizes the (first) 8 Jhanas
2. By memory one realizes one's prior lives in all diverse detail
3. By the divine eye one realizes the death and rebirth of beings
4. By understanding one realizes elimination of the mental fermentations

(from Anguttara Nikaya II. 182)

List no. 238

Four spiritual forces:

1. Concentrated desire
2. Concentrated energy
3. Concentrated thought
4. Concentrated investigation

(from Samyutta Nikaya 51)

List no. 239

Four divine tracks (for following the Dhamma and leading to good states):

1. Honoring the Buddha
2. Honoring the Dhamma
3. Honoring the Sangha
4. Controlling morality that is unbroken and pure

(from Samyutta Nikaya 55)

List no. 240

Four ways one can break the precept of killing living beings:

1. One kills living beings by one's own hand
2. One asks another to do it
3. One grants permission to another to do it or allows it or approves of it
4. One speaks in praise of killing

(from Majjhima Nikaya, Anguttara Nikaya, book of tens V.305)
(*Note that receiving alms food according to the Threefold rule appears to allow for meat for those who are in the monastic Orders, but not for lay people who must make a request or order at the grocer, butcher, or restaurant*.)

List no. 241

Four ways to develop the Four Foundations of Mindfulness:

1. Seeing the body as something bound to emerge, decay and vanish
2. Seeing feeling as something naturally arising and fading away
3. Seeing mind as of nature to appear, disappear, flutter and flicker
4. Seeing phenomena as momentary manifestations always ending

(from Samyutta Nikaya 47)

List no. 242

Four classes of consciousness:

1. Consciousness pertaining to the Sensuous Sphere
2. Consciousness pertaining to the Form-Sphere
3. Consciousness pertaining to the Formless Sphere
4. Supra mundane consciousness

(from Abhidhamma, Dhammasangani, Abhidammattha Sangaha)

List no. 243

The four jhanas or musings (in the Pali Canon, the formless jhanas are not referred to as jhanas, but rather as states or realms; see also: The nine Jhanas):

1. Delightful Sensations
2. Joy
3. Contentment
4. Utter peacefulness

(from Anguttara Nikaya 9.36)

List no. 244

Four supra-mundane types of consciousness:

1. Sotāpatti Path-consciousness (stream-entrant)
2. Sakadāgāmī Path-consciousness (once-returner)
3. Anāgāmī Path-consciousness (non-returner)
4. Arahatta Path-consciousness (Arahant)

(from Abhidhamma, Dhammasangani)

List no. 245

Four resultant supra-mundane types of consciousness:

1. Sotāpatti Fruit-consciousness (stream-entrant)
2. Sakadāgāmī Fruit-consciousness (once-returner)
3. Anāgāmī Fruit-consciousness (non-returner)
4. Arahatta Fruit-consciousness (Arahant)

(from Abhidhamma, Dhammasangani)

List no. 246

Four causes of doubt and uncertainty:

1. Doubtful ambiguities
2. Indeterminable ambiguities
3. Inconclusive ambiguities
4. Often giving irrational and unwise attention to such matters

(from Samyutta Nikaya 46.51)

List no. 247

The four parajikas (defeats) are rules entailing expulsion from the monastic Order (Sangha) for life. If a monk or nun breaks any one of the rules he/she is automatically 'defeated' in the holy life and falls from monkhood immediately. He is not allowed to become a monk again in his/her lifetime. Intention is necessary in all these four cases to constitute an offence. The four parajikas for bhikkus are:

1. Sexual intercourse, that is, any voluntary sexual interaction between a bhikkhu or bhikkhuni and a living being.

2. Stealing, that is, the robbery of anything worth more than 1/24 troy ounce of gold (as determined by local law).

3. Intentionally bringing about the death of a human being, even if it is still an embryo — whether by killing the person, arranging for an assassin to kill the person, inciting the person to die, or describing the advantages of death.

4. Deliberately lying to another person that one has attained a superior spiritual state, such as claiming to be an Arahant when one knows one is not, or claiming to have attained one of the jhanas when one knows one hasn't.

(from the Vinaya Pitaka)

List no. 248

Four patidesaniya are (monastic) violations which must be verbally acknowledged:

1. Accepting and eating food from an unrelated bhikkuni.
2. Accepting and eating food after a bhikkuni has instructed the donors on who to give what food, and none of the bhikkus rebuke the bhikkuni.
3. Accepting and eating food from a family that the sangha designates as "in training", that is, preparing to becoming arahants, unless if the monk is sick.
4. Accepting and eating food from a family living in a dangerous location, unless if the monk is sick.

(from the Vinaya Pitaka)

List no. 249

Four great standards:

Although the Vibhanga and Khandhakas cover an enormous number of cases, they do not cover every possible contingency in the world; and from what we have seen of the way in which the Buddha formulated the rules, dealing with cases as they arose, there is reason to doubt that he himself wanted them to form an airtight system. As for cases that did not arise during his lifetime, he established the following four guidelines for judgment, called the Great Standards (a separate set from those he formulated at Bhoganagara) for judging cases not mentioned in the rules:

1. "Bhikkhus, whatever I have not objected to, saying, 'This is not allowable,' if it fits in with what is not allowable, if it goes against what is allowable, that is not allowable for you.

2. "Whatever I have not objected to, saying, 'This is not allowable,' if it fits in with what is allowable, if it goes against what is not allowable, that is allowable for you.

3. "And whatever I have not permitted, saying, 'This is allowable,' if it fits in with what is not allowable, if it goes against what is allowable, that is not allowable for you.

4. "And whatever I have not permitted, saying, 'This is allowable,' if it fits in with what is allowable, if it goes against what is not allowable, that is allowable for you."

(from Vinaya, Mv.VI. 40)

5

List no. 250

The Five Precepts for lay people:

1. Abstention of taking the life of any living being
2. Abstention from stealing
3. Abstention from sexual misconduct
4. Abstention from telling lies
5. Abstention from alcoholic drinks, drugs, or intoxicants that cloud the mind

(from Anguttara Nikaya 8.39)

List no. 251

The Five Aggregates of the human personality:

1. Matter (form)
2. Consciousness
3. Feeling
4. Perception and Memory
5. Mental Formations

(from Samyutta Nikaya 22.48)

List no. 252

The Five ways for getting rid of a grudge:

1. Cultivate loving-kindness toward the person.
2. Cultivate compassion toward the person.
3. Cultivate equanimity toward the person.
4. Or one could just pay no attention to him and give no thought to him.
5. Or one may remember that whatever he does, good or bad, he will be the heir to that.

List no. 253

The Five Spiritual Faculties:

1. Faith
2. Energy
3. Mindfulness
4. Concentration
5. Wisdom

(from Samyutta Nikaya 48.10)

List no. 254

The Five Strengths:

1. Faith
2. Energy
3. Mindfulness
4. Concentration
5. Wisdom

(from Anguttara Nikaya 5.2)

List no. 255

The Five Benefits of Walking Meditation:

1. Stamina for long journeys
2. Stamina for meditation practice
3. Good health
4. Assistance in digestion
5. Durable concentration

List no. 256

The Five Jhanic Factors:

1. Aiming (initial, access concentration)
2. Sustained concentration
3. Rapture or delight
4. Happiness
5. One-pointedness concentration

List no. 257

Five Mental Fetters:

1. To be chained to sense objects
2. Over-attachment to one's body
3. Over-attachment to the bodies of others
4. Over-attachment to food
5. Wishing for a rebirth in a realm of material pleasure

(from Dhammapada 370)

List no. 258

The Five types of Rapture:

1. Lesser
2. Momentary
3. Overwhelming
4. Uplifting or exhilarating
5. Pervasive

List no. 259

The Five Hindrances to Meditation:

1. Sense desire
2. Anger
3. Sloth and torpor
4. Agitation and worry
5. Extreme skepticism

(from Anguttara Nikaya 9.64)

List no. 260

The five levels of cause and effect:

1. Non-living matter (physical world)
2. Seed (biological world)
3. Mind (psychological)
4. Kamma
5. Dhamma

(Note that kamma is only one of the levels of cause and effect and does not explain everything.)

List no. 261

The five subjects for impermanence recollection:

1. I am of the nature to decay, I have not gone beyond decay.
2. I am of the nature to be diseased; I have not gone beyond disease.
3. I am of the nature to die; I have not gone beyond death.
4. All that is mine, dear, and delightful will change and vanish.
5. I am the owner of my kamma; the heir to my kamma; born of my kamma; related to my kamma; abide supported by my kamma. Whatever kamma I shall do, whether good or evil, of that I shall be the heir.

List no. 262

Five things that help lead to Awakening:

1. Admirable friends
2. Morality
3. Hearing the Dhamma
4. Exertion
5. Awareness of impermanence

List no. 263

The five types of wrong livelihood:

1. Trading weapons
2. Trading in human beings (such as slavery),
3. Trading in intoxicating drinks and narcotics
4. Trading in poisons
5. Handling animal flesh such as a butcher, or killing animals, any business in meat

(from Anguttara Nikaya 5.177)

List no. 264

Five types of Right Speech:

1. Timely
2. True
3. Gentle
4. Purposeful
5. Spoken with loving-kindness

(from Anguttara Nikaya 5.198)

List no. 265

The five parts of the Sutta Pitaka (Discourses)

1. Digha Nikaya (The Long Discourses)
2. Majjhima Nikaya (The Middle-length Discourses)
3. Samyutta Nikaya (The Connected Discourses)
4. Anguttara Nikaya (The Numerical Discourses)
5. Khuddaka Nikaya (Division of shorter books)

List no. 266

The five clinging aggregates:

1. Form, with mental fermentation is form as a clinging aggregate
2. Feeling, with mental fermentation is feeling as a clinging aggregate
3. Perception, with mental fermentation is perception as a clinging aggregate
4. Mental formation, with mental fermentation is mental formations as a clinging aggregate
5. Consciousness, with mental fermentation is consciousness as a clinging aggregate

(from Samyutta Nikaya 22.48)

List no. 267

The five things to be abandoned for one going forth (as a monastic):

1. Attachment to sense desires
2. Ill will
3. Sloth and drowsiness
4. Restlessness and anxiety
5. Uncertainty

List no. 268

Five factors endowed with one who has gone forth:

1. He is endowed with the aggregate of virtue of one beyond training
2. The aggregate of concentration of one beyond training
3. The aggregate of discernment of one beyond training
4. The aggregate of release of one beyond training
5. The aggregate of knowledge and vision of release of one beyond training

List no. 269

Five attachments to be eradicated:

The first five of the Ten Hindrances to Enlightenment, guaranteeing rebirth as a non-returner

(from Dhammapada 370)

List no. 270

Five factors of Right Concentration:

1. Entering first jhana

2. Entering second jhana
3. Entering third jhana
4. Entering fourth jhana
5. One has his theme of reflection well in hand, well attended to, well-considered, well-tuned by means of discernment

(from Anguttara Nikaya 5.28)

List no. 271

Five realizations arising from immeasurable concentration:

1. This concentration is blissful in the present and will result in bliss in the future.
2. This concentration is noble and not connected with the baits of the flesh.
3. This concentration is not obtained by base people.
4. This concentration is peaceful, exquisite, the acquiring of serenity, the attainment of unity, not kept in place by the fabrications of forceful restraint.
5. I enter into this concentration mindfully, and mindfully I emerge from it.

(from Anguttara Nikaya 5.27)

List no. 272

Five ways of being consummate:

1. Being consummate in terms of relatives
2. Being consummate in terms of wealth
3. Being consummate in terms of freedom from disease
4. Being consummate in terms of virtue
5. Being consummate in terms of views

(from Anguttara Nikaya 5.130)
(It is by virtue, not the others that one obtains rebirth to a good destination.)

List no. 273

Five destinations:

1. Purgatory
2. The animal realm
3. The realm of ghosts
4. Human beings
5. gods (devas)

(from Majjhima Nikaya 12)

List no. 274

Five great dreams of the would-be bodhisatta (Buddha before enlightenment):

1. When the Tathagata — worthy and rightly self-awakened — was still just an unawakened bodhisatta, this great earth was his great bed. The Himalayas, king of mountains, was his pillow. His left hand rested in the eastern sea, his right hand in the western sea, and both feet in the southern sea. This first great dream appeared to let him know that he would awaken to the unexcelled right self-awakening.

2. A woody vine growing out of his navel stood reaching to the sky. This second great dream appeared to let him know that when he had awakened to the noble eightfold path, he would proclaim it well as far as there are human and celestial beings.

3. White worms with black heads crawling up from his feet covered him as far as his knees. This third great dream appeared to let him know that many white-clothed householders would go for life-long refuge to the Tathagata.

4. Four different-colored birds coming from the four directions fell at his feet and turned entirely white. This fourth great dream appeared to let him know that people from the four castes — priests, noble-warriors, merchants, and laborers — having gone forth from the home life into homelessness in the Dhamma and Vinaya taught by the Tathagata, would realize unexcelled release.

5. The Tathagata walked back and forth on top of a giant mountain of excrement but was not soiled by the excrement. This fifth great dream appeared to let him know that the Tathagata would receive gifts of robes, alms food, lodgings, and medicinal requisites to cure the sick, but he would use them unattached to them, uninfatuated, guiltless, seeing the drawbacks [of attachment to them], and discerning the escape from them.

(from Anguttara Nikaya 5.196)

List no. 275

Five properties leading to escape:

1. One doesn’t leap at sensual pleasures
2. One doesn’t leap at ill will
3. One doesn’t leap at harmfulness
4. One doesn’t leap at forms
5. One doesn’t leap at self-identity

(from Anguttara Nikaya 5.200)

List no. 276

Five factors for exertion:

1. Good conviction, free from extreme skepticism
2. Of moderate strength and healthy
3. Neither fraudulent nor deceitful
4. He keeps his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities
5. He is discerning, endowed with discernment leading to the arising of the goal

(from Majjhima Nikaya 70)

List no. 277

Five exhortations for new monks:

1. Be virtuous
2. Guard the sense faculties
3. Speak little, put limits on your conversations
4. Dwell in the wilderness, in seclusion
5. Develop Right Understanding, be endowed with right vision

(from Anguttara Nikaya 5.114)

List no. 278

Five faculties:

1. The faculty of conviction
2. The faculty of persistence
3. The faculty of mindfulness
4. The faculty of concentration
5. The faculty of discernment

(from Anguttara Nikaya 48.10)

List no. 279

Five feeling faculties:

1. The pleasure-faculty
2. The pain-faculty
3. The happiness-faculty
4. The distress-faculty
5. The equanimity-faculty

(from Samyutta Nikaya 36.22)

List no. 280

Five forms of fear and animosity:

1. When one takes a life (kills)
2. When one steals
3. When one engages in sexual misconduct
4. When one tells lies
5. When one takes intoxicants which cause heedlessness

(from Anguttara Nikaya 10.92)

List no. 281

Five types of feeling:

1. The faculty of pleasure
2. The faculty of pain
3. The faculty of gladness
4. The faculty of sadness
5. The faculty of equanimity

(from Samyutta Nikaya 36.22)

List no. 282

Five attachments to eliminate to "cross the flood" (non-returner or higher):

(*The first five hindrances of the Ten Hindrances to enlightenment*)

List no. 283

Future dangers of a monk living in the wilderness:

1. Living alone in the wilderness, there may be predators who will attack, with their venom, so therefore, practice diligently
2. Living alone in the wilderness, one might get ill, therefore, practice diligently
3. Living alone in the wilderness, there may be predators who will attack for your flesh, so therefore, practice diligently
4. Living alone in the wilderness, there may be robbers passing through who will attack, so therefore, practice diligently
5. Living alone in the wilderness, there may be vicious non-human beings (spirits) who will attack, so therefore, practice diligently

(from Anguttara Nikaya 5.77)

List no. 284

Future dangers:

1. At present one is young, but will age, therefore practice diligently
2. At present one is healthy and free from ailments, but this too can change, therefore, practice diligently
3. At present food is plentiful, but there could be a famine in the future, therefore, practice diligently
4. At present people are living together harmoniously without quarreling, but this too can change, therefore, practice diligently
5. At present the Sangha are living together harmoniously without quarreling, but this too can change, therefore, practice diligently

(from Anguttara Nikaya 5.78)

List no. 285

Five future dangers regarding the Sangha:

1. Undeveloped monks will give full ordination to those unable to discipline themselves.

2. Undeveloped monks will teach students who are unable to discipline themselves.

3. Undeveloped monks when giving a Dhamma talk, will fall into bad mental states and corrupt the Dhamma.

4. Undeveloped monks will not listen when discourses that are words of the Tathagata — deep, profound, transcendent, connected with the Void — are being recited. They will not lend ear, will not set their hearts on knowing them, will not regard these teachings as worth grasping or mastering. But they will listen when discourses that are literary works — the works of poets, elegant in sound, elegant in rhetoric, the work of outsiders, words of disciples — are recited. They will lend ear and set their hearts on knowing them.

5. Undeveloped monks will start living in luxury, lethargic, foremost in falling back, shirking the duties of solitude.

(from Anguttara Nikaya 5.79)

List no. 286

Five desires of monks in the future which will corrupt the Dhamma:

1. Desires for fine robes
2. Desires for fine food
3. Desires for fine lodging
4. Desires for being in close association with female practitioners
5. Desires for storing up possessions

List no. 287

Five gifts:

1. Abstaining from taking life, one provides freedom from oppression, danger, and animosity to beings
2. Abstaining from stealing, one provides freedom from oppression, danger, and animosity to beings
3. Abstaining from telling lies, one provides freedom from oppression, danger, and animosity to beings
4. Abstaining from sexual misconduct, one provides freedom from oppression, danger, and animosity to beings
5. Abstaining from intoxicants, one provides freedom from oppression, danger, and animosity to beings

List no. 288

Five seasonable gifts:

1. One gives to a newcomer
2. One gives to one going away
3. One gives to one who is ill
4. One gives in time of famine
5. One sets the first fruits of field and orchard in front of those who are virtuous

(from Anguttara Nikaya 5.36)

List no. 289

Five things given when giving a meal:

1. He/she gives life
2. Beauty
3. Happiness
4. Strength
5. Quick-wittedness

(from Anguttara Nikaya 5.37)

List no. 290

Five gifts from a person of integrity:

1. A person of integrity gives a gift with a sense of conviction
2. A person of integrity gives a gift attentively
3. A person of integrity gives a gift in season
4. A person of integrity gives a gift with an empathetic heart
5. A person of integrity gives a gift without adversely affecting himself or others

(from Anguttara Nikaya 5.148)

List no. 291

Five grave deeds (leading to rebirth in a hell):

1. One who has killed his/her mother
2. One who has killed his/her father
3. One who has killed an arahant
4. One who, with a corrupted mind, has caused the blood of a Tathagata to flow
5. One who has caused a split in the Sangha

(from Anguttara Nikaya 5.129)

List no. 292

Five thieves in regard to monks:

1. A monk who encourages rich people to join the Order under him, so that he may possess much wealth for his own temple.
2. A monk untruthfully blames a spiritually advanced monk of a transgression.
3. A monk favors the rich householders who give much to his temple, while ignoring others of less wealth.
4. A monk who untruthfully boasts of spiritual attainments for the sake of acquiring delicious and good alms food.
5. A monk who untruthfully boasts of spiritual attainments for the sake of acquiring funds.

(from the Vinaya, Suttavibhanga 3.88-89)

List no. 293

Five reasons to subdue hatred for an impure person:

1. There is the case where some people are impure in their bodily behavior but pure in their verbal behavior. Hatred for a person of this sort should be subdued.

2. There is the case where some people are impure in their verbal behavior but pure in their bodily behavior. Hatred for a person of this sort should also be subdued.

3. There is the case where some people are impure in their bodily behavior and verbal behavior, but who periodically experience mental clarity and calm. Hatred for a person of this sort should also be subdued.

4. There is the case where some people are impure in their bodily behavior and verbal behavior, and who do not periodically experience mental clarity and calm. Hatred for a person of this sort should also be subdued.

5. There is the case where some people are pure in their bodily behavior and their verbal behavior, and who periodically experience mental clarity and calm. Hatred for a person of this sort should also be subdued.

(from Anguttara Nikaya 5.161)

List no. 294

Five things that can turn out in two ways in the here-and-now:

1. Conviction
2. Liking
3. Unbroken tradition
4. Reasoning by analogy
5. An agreement through pondering views

(from Majjhima Nikaya 101)

List no. 295

Five qualities of an impure lay follower:

1. He/she does not have conviction [in the Buddha's Awakening]
2. He/she is unvirtuous
3. He/she is eager for protective charms and ceremonies;
4. He/she trusts protective charms and ceremonies, not kamma
5. He/she searches for recipients of his/her offerings outside [of the Sangha], and gives offerings there first

(from Anguttara Nikaya 5.175)

List no. 296

Five qualities of a jewel of a lay follower:

(*Same as above, reversed*)

List no. 297

Five rewards of listening to the Dhamma:

1. One hears what one has not heard before
2. One clarifies what one has heard before
3. One gets rid of doubt
4. One's views are made straight
5. One's mind grows serene

(from Anguttara Nikaya 5.38)

List no. 298

The five lower mental chains (the first 5 of the 10 hindrances to enlightenment):

1. The belief in a permanent personality / ego
2. Doubt / extreme skepticism
3. Clinging to rites, rituals, and ceremonies
4. Attachment to sense desires
5. Ill-will / anger

(from Samyutta Nikaya 45)

List no. 299

The five higher mental chains (the last 5 of the 10 hindrances to enlightenment):

1. Craving for existence or existence in the Form World
2. Craving for non-existence or existence in the Formless World
3. Conceit
4. Restlessness
5. Ignorance

(from Samyutta Nikaya 45)

List no. 300

Five kinds of loss:

1. Loss of relatives
2. Loss of wealth
3. Loss through disease
4. Loss in terms of virtue
5. Loss in terms of views

(from Anguttara Nikaya 5.130)
(*It's not by reason of loss of relatives, loss of wealth, or loss through disease that beings are reborn to bad destinations. It’s by reason of loss in terms of virtue and loss in terms of views that beings are reborn to bad destinations.*)

List no. 301

Five signs of a deva’s imminent death:

1. His garlands wither
2. His clothes get soiled
3. Sweat comes out of his armpits
4. A dullness descends on his body
5. He no longer delights in his own deva-seat

List no. 302

Five pleasant things that are hard to obtain:

1. Long life
2. Beauty
3. Happiness
4. Status
5. Rebirth in heaven

(from Anguttara Nikaya 5.43)

List no. 303

Five possibilities that do not exist to the accomplished meditator:

1. The pain and distress dependent on sensuality do not exist at that time
2. The pleasure and joy dependent on sensuality do not exist at that time
3. The pain and distress dependent on what is unskillful do not exist at that time
4. The pleasure and joy dependent on what is unskillful do not exist at that time
5. The pain and distress dependent on what is skillful do not exist at that time

List no. 304

Five substitutes for the five hindrances:

1. Sense desire & lust (*kama-chanda*) should be substituted with attention on disgusting aspects.
2. Anger and ill-will (*vyapada*) should be substituted with infinite and universal friendliness.
3. Lethargy and laziness (*thina-middha*) should be substituted with enthusiastic energy.
4. Restlessness and regret (*uddhacca-kukkucca*) should be substituted with calm tranquillity.
5. Skeptical doubt and uncertainty (*vici-kiccha*) should be substituted with curious examination.

List no. 305

Five motivations for asking questions:

1. One asks a question of another through stupidity and bewilderment
2. One asks a question of another through evil desires and overwhelmed with greed
3. One asks a question of another through contempt
4. One asks a question of another when desiring knowledge
5. Or one asks a question with this thought, "If, when asked, he answers correctly, well and good. If not, then I will answer correctly [for him]."

(from Anguttara Nikaya 5.165)

List no. 306

Five qualities soon to come for a person practicing mindfulness of breathing:

1. He is a person who imposes only a little [on others]
2. He is a person who eats only a little food, committed to not indulging his stomach
3. He is a person of only a little sloth, committed to wakefulness
4. He is a person of much learning
5. He reflects on the mind as it is released

List no. 307

Five downward-leading qualities for the Dhamma:

1. When the monks, nuns, male lay followers, and female lay followers live without respect, without deference, for the Teacher.
2. When they live without respect, without deference, for the Dhamma
3. When they live without respect for the Sangha
4. When they live without respect for the Training
5. When they live without respect for concentration

List no. 308

Five qualities tend to the stability, the non-disappearance of Dhamma:

(*Same as above, reversed*)

List no. 309

Five rewards of conviction:

1. People will first show compassion to people of conviction, and not to people without conviction
2. When visiting, people first visit people of conviction
3. When accepting gifts, people will first accept those from people with conviction
4. When teaching the Dhamma, people will first teach those with conviction
5. A person of conviction, on the break-up of the body, after death, will arise in a good destination, the heavenly world

(from Anguttara Nikaya 5.38)

List no. 310

Five allures of sensuality:

1. Forms cognizable via the eye — agreeable, pleasing, charming, endearing, fostering desire, enticing
2. Sounds cognizable via the ear
3. Aromas cognizable via the nose
4. Flavors cognizable via the tongue
5. Tactile sensations cognizable via the body

(from Majjhima Nikaya 13)

List no. 311

Contemplations to maintain when sick or dying:

1. One remains focused on unattractiveness with regard to the body
2. One is percipient of foulness with regard to food
3. One is percipient of distaste with regard to every world
4. One is percipient of the undesirability of all fabrications
5. One has the perception of death well established within himself

(from Anguttara Nikaya 5.121)

List no. 312

Five aspects of speech:

1. Timely or untimely
2. True or false
3. Affectionate or harsh
4. Beneficial or not beneficial
5. With a mind of good-will or with inner hate

(from Majjhima Nikaya 21)

List no. 313

Five strengths:

1. Strength of conviction
2. Strength of conscience
3. Strength of concern
4. Strength of persistence
5. Strength of discernment

(from Anguttara Nikaya 5.2)

List no. 314

Five supporting factors for Right Understanding:

1. Virtue
2. Learning
3. Discussion
4. Tranquillity
5. Insight

List no. 315

Five qualities (thoughts, in a teacher) for teaching Dhamma:

1. I will speak step-by-step
2. I will speak explaining the sequence of cause and effect
3. I will speak out of compassion
4. I will speak not for the purpose of material reward
5. I will speak without hurting myself or others

(from Anguttara Nikaya 5.159)

List no. 316

Five things that weaken training:

1. The taking of life
2. Stealing
3. Sexual misconduct
4. The telling of lies
5. Distilled and fermented beverages that are a cause for heedlessness

List no. 317

Five warrior-like individuals who can be found existing among the monks:

1. One who can’t handle the training
2. One who can’t handle the training and leaves at a later date
3. One who can handle the training until harassed by others
4. One who can handle the training until overcome by sense desires
5. One who can handle the training and does not succumb to worldly desires

(from Anguttara Nikaya 5.75)

List no. 318

Five benefits of wealth:

1. One can provide for immediate family members and workers
2. One can provide for friends
3. Through savings and investments one can stave off calamities from fire, flood, kings (governments), thieves, and hateful heirs
4. Oblations: to relatives, guests, the dead, kings, and devas
5. Donations to contemplatives (Sangha) who follow the precepts

(from Anguttara Nikaya 5.41)

List no. 319

Prerequisites for self-awakening:

1. Admirable friends
2. Virtue
3. Talk and discussion that he gets to hear at will, easily and without difficulty, talk that is truly sobering and conducive to the opening of awareness
4. Persistence and determination
5. Furthermore, he is discerning, endowed with the discernment of arising and passing away — noble, penetrating, leading to the right ending of suffering

List no. 320

Five wishes that can never come true:

1. May what is subject to aging not age. This is something that cannot be gotten by a contemplative, a priest, a deva, a Mara, a Brahma, or anyone at all in the world.
2. May what is subject to illness not grow ill.
3. May what is subject to death not die.
4. May what is subject to ending not end.
5. May what is subject to destruction not be destroyed.

(from Anguttara Nikaya 5.49)

List no. 321

Five ways a monk is not resilient (and not worthy of respect):

1. There is the case where a monk, on seeing a sight with the eye, feels passion for a sight that incites passion and cannot center his mind. This is how a monk is not resilient to sights.
2. On hearing a sound with the ear, feels passion for a sound that incites passion and cannot center his mind.
3. On smelling an aroma with the nose, feels passion for an aroma that incites passion and cannot center his mind.
4. On tasting a flavor with the tongue, feels passion for a flavor that incites passion and cannot center his mind.
5. On touching a tactile sensation with the body, feels passion for a tactile sensation that incites passion and cannot center his mind.

List no. 322

Five qualities of a monk worthy of respect:

1. A listener (of Dhamma)
2. A destroyer (of thoughts of sensuality)
3. A protector of wholesome thoughts
4. An endurer (of the elements and mental states)
5. A goer (willing to go where he has never been before)

List no. 323

Five benefits of abstaining from the night time meal:

1. Next-to-no illness
2. Next-to-no affliction
3. Lightness

4. Strength
5. A comfortable abiding

List no. 324

Five qualities that make one fit to care for the sick:

1. He can prepare medicine
2. He knows what is healing and administers it but never administers what is harmful
3. He cares for the patient out of love and not out of desire for gain
4. He is unmoved by the discharge of blood and other fluids
5. And from time to time can uplift, gladden, and encourage the patient

(*Note that the Buddha's advice for a proper physician is in line with the Hippocratic oath and includes the social dimension, just now getting more attention in medical schools*.)

List no. 325

Five causes of dreams:

1. Physical stress
2. Psychological irritability
3. Spirits
4. Mental clarity
5. Prophetic dreams

(*Note that again, in the timelessness of the Buddha's teachings, modern psychologists would concur with this teaching, especially numbers 1, 2, 4, and 5 above. A significant part of modern psychotherapy involves analyzing dreams for suppressed problems, phobias, and possible sub-conscious desires*.)

List no. 326

Five perils stemming from poor morality:

1. Loss of possessions
2. Bad reputation
3. Low self-esteem
4. Finishing your time confused
5. Rebirth to a bad destination

List no. 327

Five advantages from success in morality:

1. One is able to acquire and hold possessions

2. Good reputation
3. Self-confidence
4. Finishing yout time unconfused
5. Rebirth to a good destination

List no. 328

Five ways a monastic can make progress:

1. Not being deceitful
2. Not being mere talkers
3. Being wise
4. Being adaptable
5. Being well concentrated

List no. 329

Five ways a monastic does not make progress:

(*Same as above, reversed*)

List no. 330

Five advantages to rice gruel (the staple food of Buddha):

1. It dispels hunger
2. It quenches thirst
3. It regulates wind
4. It cleanses the bowels
5. It helps digestion

(from Anguttara Nikaya 5.21)

List no. 331

Five mental obstructions of a monk or nun:

1. Doubts and waverings about the Teacher
2. Doubts and waverings about the Dhamma
3. Doubts about the Order of monks
4. Doubts about the training
5. He is displeased and troubled in the mind

List no. 332

Five things for mindfulness to grow:

1: Training of lear comprehension (sampajanna)
2: Training of the Four Foundations of Mindfulness (satipatthana)
3: Avoidance of careless, mindless and always distracted people.
4: Friendship with those endowed with acute and alert awareness.
5: Determination regarding establishing unremitting awareness.

(from Samyutta Nikaya 46)

List no. 333

Five kinds of joy:

1. Minor joy, which can raise the hair on the body when thrilled.
2. Momentary joy, which is flashing like lightning at various occasions.
3. Showering joy, which breaks over the body repeatedly like sea-waves.
4. Uplifting joy, which can be strong enough to even levitate the body.
5. Pervading joy, which is like a heavy sponge all saturated with water.

(from Visuddhimagga IV 94-9)

List no. 334

Five bondages of the heart:

1. Craving for sensual desires
2. He lives given to pleasure and torpor
3. Lack of energy
4. Seeking the pleasures of a deva afterlife
5. Lack of application, perseverance, and striving

List no. 335

Five types of sexual relations which involve sexual misconduct:

1. Anyone under the guardianship of their parents, i.e. under-aged
2. Protected by Dhamma, monks, nuns or those who have taken a vow of celibacy
3. Anyone married to someone else, i.e. adultery
4. Anyone undergoing punishment, i.e. prisoners
5. Anyone who is engaged to be married to someone else

(As is typical of the Buddha's teachings, they are timeless as note that the main point of the above is to only have sexual relations when the time is right and where there is honesty. There is

no rule against sexual relations between same sex couples and also no rule against singles if they are mature and independent.)

List no. 336

Five causes of restlessness and regret:

1. Unrest
2. Unsettledness
3. Nervous unease
4. Agitation and anxiety
5. Often giving irrational and unwise attention to such states

(from Samyutta Nikaya 46.51)

List no. 337

Five things for equanimity to grow:

1. Impartiality regarding all living and sentient beings
2. Indifference regarding all inanimate constructions
3. Avoiding biased people who prefer favouritism and one-sided partiality
4. Friendship with well ballanced people unmoved by both pleasure and pain
5. Commitment to ballance the mind into even and imperturbable equanimity

(from Samyutta Nikaya 46)

List no. 338

Five subjects which can induce jhanas:

1. Awareness of breathing (AnapanaSati)
2. Basic entirety object (Kasina)
3. Inner organs and corpses (KayagataSati)
4. The 4 infinite and divine states (Metta)
5. The 4 formless states (Aruppa)

(from the Visuddhimagga)

List no. 339

Five ways to cease doubt and uncertainty:

1. Advantageous and detrimental states
2. Blameable and blameless states
3. Average and excellent states

4. Dark and bright states
5. Frequently giving rational and wise attention to these

(from Samyutta Nikaya 46.51)

List no. 340

The Five Grades of Mental Purity:

1. Initially the Noble Learner temporarily disables the mental hindrances and bindings by 'Substitution by the Opposite' using insight: Lust is temporarily substituted by disgust, anger by friendliness, restlessness by calm, laziness by energy and doubt is substituted by certainty.

2. Later the Noble Learner temporarily overcomes the mental hindrances and bindings by 'Suppression' by entering one-pointed absorption of concentration, which is unmixed, unpolluted and untainted by hindrances.

3. Later the Noble Learner permanently eliminates a partial fraction of the hindrances and bindings by 'Cutting Off', at reaching path-moment of the Stream-entry, Once-Returner, Non-Returner and Arahant (Magga) state.

4. Later the Noble Learned permanently eliminates the remaining fraction of hindrances by effortless 'Calming', at reaching the fruition-moment of the Stream-entry, Once-Returner, Non-Returner and Arahat (Phala) state.

5. Finally the Noble Learned irreversibly leaves behind all mental hindrances and bindings by 'Escape' into the unconditioned & unconditional element of Nibbāna, without remaining traces of neither clinging nor other fuels left.

(from the Visuddhismagga)

6

List no. 341

Six properties as a means to escape (samsara):

1. Good-will
2. Compassion
3. Appreciation
4. Equanimity
5. The sign-less
6. No-self

(from Majjhima Nikaya 140, Anguttara Nikaya 3.61)

List no. 342

The origination of six types of feeling:

1. Born of sense impression through eye
2. Born of sense impression through tongue
3. Born of sense impression through body
4. Born of sense impression through ear
5. Born of sense impression through nose
6. Born through the mind

(from Majjhima Nikaya 148, Samyutta Nikaya 12.2, 22.56, 22.57, 36.22)

List no. 343

The Six Senses:

1. Eye; visual consciousness
2. Ear; auditory consciousness
3. Nose; nasal consciousness
4. Tongue; gustatory consciousness
5. Body; (feel) tactile consciousness
6. Mind Element; mind consciousness

(from Majjhima Nikaya 148, Samyutta Nikaya 12.2, 22.56, 22.57, 36.22)

List no. 344

The Six kinds of Temperaments:

1. Lustful
2. Hateful
3. Unintelligent or ignorant
4. Devout or faithful
5. Intellectual or wise
6. Discursive

(from Visuddhimagga, Abhidhamma)

List no. 345

Six common misconceptions of a permanent self:

1. The body
2. Feelings
3. Perceptions

4. Mental formations
5. Consciousness
6. The world

(None of the above constitutes a permanent self.)

List no. 346

Six Kinds of Right Understanding:

1. The understanding that kamma is one's only true property
2. Knowledge arising in conjunction with each of the eight jhanas
3. The understanding of the universality of impermanence, suffering, and no self
4. The understanding of the Noble Middle Path
5. The understanding of the Noble fruition, which cools the embers left behind by the extinguished defilements
6. The understanding of reviewing consciousness, with nibbana as the object of consciousness

List no. 347

Six things to give up to realize the state of non-returner:

1. Lack of faith (confidence in teachings and yourself)
2. Lack of moral shame
3. Lack of moral dread
4. Laziness
5. Lack of mindfulness
6. Lack of wisdom

List no. 348

Six things to give up to reach a distinction in knowledge and vision:

1. Unmindfulness
2. Lack of clear comprehension
3. Unguardedness over the sense faculties
4. Lack of moderation in food
5. Deceitfulness
6. Talkativeness

List no. 349

Six rarities:

1. The appearance of a Tathagata
2. The appearance of one who teaches the Dhamma and discipline

3. To be reborn in the land of the noble ones
4. The possession of unimpaired physical and mental faculties
5. The absence of stupidity and dullness
6. A desire for wholesome qualities in the world

List no. 350

The six blessings of stream-entry:

1. One is firm in the good Dhamma
2. One is unable to fall back
3. One has a set limit to suffering
4. One is endowed with uncommon knowledge
5. One has clearly understood causes
6. One has clearly understood phenomena arisen by causes

List no. 351

Six qualities to abandon for the state of non-returner:

1. Greed
2. Aversion
3. Delusion
4. Anger
5. Contempt
6. Conceit

List no. 352

Six actions of an arahant:

1. Renunciation
2. Seclusion
3. Non-afflictiveness
4. The ending of craving
5. The ending of clinging/sustenance
6. Non-deludedness

(from Anguttara Nikaya 6.55)

List no. 353

Six things that lead to final knowledge:

1. Considering the transience of all constructions, leads to final knowledge
2. Contemplating the pain within all transient states, leads to final knowledge

3. Comprehending the impersonality in all suffering, leads to final knowledge
4. Considering the advantage of withdrawal from all, leads to final knowledge
5. Contemplating the fading away of greed in disillusion, leads to final knowledge
6. Comprehending the freedom, bliss and peace within ceasing, leads to final knowledge

(from Samyutta Nikaya 55.3)

List no. 354

Six conditions leading to amiability:

1. One is set on bodily acts of good will with regard to his fellows in the holy life, to their faces and behind their backs.

2. One is set on verbal acts of good will with regard to his fellows in the holy life, to their faces and behind their backs.

3. One is set on mental acts of good will with regard to his fellows in the holy life, to their faces and behind their backs.

4. Whatever righteous gains one may obtain in a righteous way — he does not consume them alone. He consumes them after sharing them in common with his virtuous fellows in the holy life.

5. In reference to the virtues that are untorn, unbroken, unspotted, unsplattered, liberating, praised by the wise, untarnished, leading to concentration — one dwells with his virtue in tune with that of his fellows in the holy life, to their faces and behind their backs.

6. In reference to views that are noble, leading outward, that lead those who act in accordance with them to the right ending of suffering — one dwells with his views in tune with those of his fellows in the holy life, to their faces and behind their backs.

(from Anguttara Nikaya 6.12)

List no. 355

Six calmings:

1. When one has attained the first jhana, speech has been calmed.
2. When one has attained the second jhana, directed thought and evaluation have been calmed.
3. When one has attained the third jhana, rapture has been calmed.
4. When one has attained the fourth jhana, in-and-out breathing has been calmed.
5. When one has attained the cessation of perception and feeling, perception and feeling have been calmed.
6. When a monk's effluents have ended, passion has been calmed, aversion has been calmed, delusion has been calmed.

(from Samyutta Nikaya 36.11)

List no. 356

Six conditions for bhikkhus not to go into decline:

1. Metta, loving-kindness toward each other in deed
2. Metta, loving-kindness toward each other in word and thought
3. Sharing
4. Diligent training
5. Preserve insight
6. Favorable concentration of mind

List no. 357

Six classes of consciousness:

1. Eye-consciousness
2. Ear-consciousness
3. Nose-consciousness
4. Tongue-consciousness
5. Body-consciousness
6. Intellect-consciousness

(from Majjhima Nikaya 137)

List no. 358

Six classes of contact:

(*Same as above, with the sense and then contact*)

List no. 359

The six sense media:

1. The eye-medium
2. The ear-medium
3. The nose-medium
4. The tongue-medium
5. The body-medium
6. The intellect-medium

(from Majjhima Nikaya 140)

List no. 360

Six classes of craving:

1. Craving for forms
2. Craving for sounds
3. Craving for smells
4. Craving for tastes
5. Craving for tactile sensations
6. Craving for ideas

(from Majjhima Nikaya 148)

List no. 361

Six kinds of household distress:

The distress that arises when one regards as a non-acquisition the non-acquisition of forms cognizable by the eye, agreeable, pleasing, charming, endearing, connected with worldly baits, or when one recalls the previous non-acquisition of such forms after they have passed, ceased, and changed: That is called household distress. (*Similarly with the other senses*)

(from Majjhima Nikaya 137)

List no. 362

Six kinds of renunciation distress:

The distress coming from the longing that arises in one who is filled with longing for the unexcelled liberations when, experiencing the inconstancy of those very forms, their change, fading, and cessation, he sees with right discernment as it actually is that all forms, past or present, are inconstant, stressful, subject to change and he is filled with this longing: 'O when will I enter and remain in the dimension that the noble ones now enter and remain in?' This is called renunciation distress. (*Similarly with the other senses*)

(from Majjhima Nikaya 137)

List no. 363

Six kinds of household equanimity:

The equanimity that arises when a foolish, deluded person — a run-of-the-mill, untaught person who has not conquered his limitations or the results of action and who is blind to danger — sees a form with the eye. Such equanimity does not go beyond the form, which is why it is called household equanimity. (*Similarly with the other senses*)

(from Majjhima Nikaya 137)

List no. 364

Six kinds of renunciation equanimity:

The equanimity that arises when, experiencing the inconstancy of those very forms, their change, fading, and cessation, one sees with right discernment as it actually is that all forms, past or present, are inconstant, stressful, subject to change: This equanimity goes beyond form, which is why it is called renunciation equanimity. (*Similarly with the other senses*)

(from Majjhima Nikaya 137)

List no. 365

Six qualities of a person, able to hear and practice the Dhamma:

1. He/she has not killed his mother
2. He/she has not killed his father
3. He/she has not killed an arahant
4. He/she has not, with corrupt intent, caused the blood of a Tathagata to flow
5. He/she has not caused a split in the Sangha
6. He/she is a discerning person, not slow or dull-witted

(from Anguttara Nikaya 6.88)

List no. 366

Six kinds of household joy:

The joy that arises when one regards as an acquisition the acquisition of forms cognizable by the eye, agreeable, pleasing, charming, endearing, connected with worldly baits, or when one recalls the previous acquisition of such forms after they have passed, ceased, and changed: That is called household joy. (*Similarly with the other senses*)

(from Majjhima Nikaya 137)

List no. 367

Six hooks of Mara (similar to a fisherman's hook which kills):

(*Attachment to the six senses*)
(from Samyutta Nikaya 35.189)

List no. 368

Six kinds of renunciation joy:

The joy that arises when, experiencing the inconstancy of those very forms, their change, fading, and cessation, one sees with right discernment as it actually is that all forms, past or present, are inconstant, stressful, subject to change: That is called renunciation joy. (*Similarly with the other senses*)

(from Majjhima Nikaya 137)

List no. 369

Six qualities that make one incapable of hearing and practicing the Dhamma:

1. He is endowed with a [present] kamma obstruction
2. A defilement obstruction
3. A result-of-[past]-kamma obstruction
4. He lacks conviction
5. He has no desire [to listen]
6. He has dull discernment

List no. 370

Six qualities that make one able to hear and practice the Dhamma:

(*Same as above, reversed*)

List no. 371

Six perceptions:

1. Sensuality should be known, its cause, its diversity, its result, its cessation, and the path for its cessation.
2. Feeling should be known, its cause, its diversity, its result, its cessation, and the path for its cessation.
3. Perception should be known, its cause, its diversity, its result, its cessation, and the path for its cessation.
4. Fermentations should be known, its cause, its diversity, its result, its cessation, and the path for its cessation.
5. Kamma should be known, its cause, its diversity, its result, its cessation, and the path for its cessation.
6. Suffering should be known, its cause, its diversity, its result, its cessation, and the path for its cessation.

(from Anguttara Nikaya 6.63)

List no. 372

Six properties:

1. Earth-property
2. Liquid-property
3. Fire-property
4. Wind-property
5. Space-property
6. Consciousness-property

(from Majjhima Nikaya 140, Anguttara Nikaya 3.61)

List no. 373

Six qualities for realizing the cooled state (toward nibbana):

1. He reins in his mind when it should be reined in
2. He exerts his mind when it should be exerted
3. He gladdens his mind when it should be gladdened
4. He watches over his mind when it should be watched over
5. He is intent on what is exquisite
6. He delights in Unbinding

(from Anguttara Nikaya 6.85)

List no. 374

Six qualities that make one incapable of realizing the cooled state:

(*Same as above, reversed*)

List no. 375

Six advantageous mental qualitites:

1. The Faith of conviction
2. The Shame of conscience
3. The Fear of wrongdoing
4. The Learning of intelligence
5. The Awareness of mindfulness
6. The Understanding of wisdom

(Digha Nikaya III. 52, Majjhima Nikaya I. 356)

List no. 376

Six qualities for obtaining skillful mental states:

1. When Dhamma is taught, he listens well
2. He gives ear
3. He applies his mind to gnosis
4. He rejects what is worthless
5. He grabs hold of what is worthwhile
6. He is endowed with the patience to conform with the teaching

List no. 377

Six qualities that make one incapable for skillful mental states:

(*Same as above, reversed*)

List no. 378

Six ways to prevent sense desires:

1. Learning how to meditate on ugly and disgusting objects.
2. Frequent and intense meditation on disgusting objects.
3. Guarding the sense doors.
4. Moderation in eating.
5. Noble friendship with one who knows how to quell sense-desire.
6. Suitable conversation on the disadvantages of hedonism.

(from Anguttara Nikaya 5.36, Majjhima Nikaya 10, 145, Samyutta Nikaya 35.239, 45.2)

List no. 379

Six rewards of stream-entry:

1. One is certain of the true Dhamma
2. One is not subject to falling back
3. There is no suffering over what has had a limit placed on it
4. One is endowed with uncommon knowledge
5. One rightly sees cause
6. One sees causally-originated phenomena

(from Anguttara Nikaya 6.97)

List no. 380

Six steps after stream-entry:

1. One should dwell observing the impermanence of all phenomena.
2. One should dwell experiencing the suffering in all, that is impermanent.
3. One should dwell experiencing the impersonality of all, that is suffering.
4. One should dwell experiencing the gradual withdrawal by relinquishment.
5. One should dwell experiencing the fading away of desire by disillusion.
6. One should dwell experiencing the calmed ceasing of all craving.

(from Samyutta Nikaya 55)

List no. 381

Six things for uniting in harmony:

1. Friendly behaviour (metta-kaya-kamma=friendly bodily action) both in public and in private.
2. Friendly speech (metta-vaci-kamma=friendly verbal action) both in public and in private.
3. Friendly thought (metta-mano-kamma=friendly mental action) both in public and in private.
4. Sharing of gains (sadharana-bhogi=common wealth) even down to any single lump of food.
5. Moral harmony (sila-samannagato=uniform morality) all respect the same ethical rules.
6. Harmony in views (ditthi-samannagato=uniform attitude) all share the same general views.

(from Anguttara Nikaya 6.11)

List no. 382

Six qualities of the Dhamma:

1. "Well-proclaimed" The Dhamma is not a speculative philosophy, but is the Universal Law found through enlightenment and is preached precisely. Therefore it is excellent in the beginning (moral principles), excellent in the middle (concentration, tranquility) and excellent in the end (wisdom).

2. "Able to be examined" The Dhamma can be tested by practice and therefore he who follows it will see the result by himself through his own experience.

3. "Immediate" The Dhamma is able to bestow timeless and immediate results here and now, for which there is no need to wait until the future or next existence.

4. "Come and see" The Dhamma welcomes all beings to put it to the test and come see for themselves.

5. "Leading one close to" The Dhamma is capable of being entered upon and therefore it is worthy to be followed as a part of one's life.

6. “To be personally known by the wise” The Dhamma can be perfectly realized only by the noble disciples who have matured and enlightened enough in supreme wisdom.

(from Anguttara Nikaya 11.12)

List no. 383

Six things for investigation to grow:

1. Asking questions
2. Clean, healthy and hygienic mental and physical praxis
3. Avoidance of people with small and unclear understanding
4. Friendship with people with exact and profound understanding
5. Repeated reviewing reflection on all deeper questions
6. Commitment to finding out precisely why and how

(from Samyutta Nikaya 46)

List no. 384

Six kinds of people regarding recollection:

1. Other sectarians (capable of recollecting back 40 aeons)
2. Ordinary disciples (capable of reollecting back 100 aeons)
3. Great disciples (capable of reollecting back 1,000 aeons)
4. Chief disciples (capable of reollecting back 100,000 aeons)
5. Paccekabuddhas (capable of reollecting back two incalculables and 100,000 aeons)
6. Buddhas (capable of reollecting back an infinite amount of aeons)

(from Visuddhimagga 411)
(*Another teaching with shows the non-dogmatic nature of the Dhamma and how even those from other religions can attain to high levels of Jhana and be able to recollect back several aeons, which includes recollecting past rebirths*).

List no. 385

Six things to cease doubt:

1. The state of being learned in the Buddha-Dhamma
2. Examining the Buddha, Dhamma, and Sangha
3. Understanding the advance of moral discipline
4. Being decided and convinced about the Triple Gem
5. Sympathetic, clever and helpful friends, who know directly
6. Explaining talk that dispels doubt

List no. 386

Six ways monastic offenses are committed:

1. *unconscientiously,* i.e., knowing that an action is contrary to the rules, but going ahead with it anyway;

2. *unknowingly,* i.e., not realizing that the action is contrary to the rules;

3. *absentmindedly;*

4. *assuming something improper to be proper,* e.g., drinking a glass of apple wine perceiving it to be apple juice;

5. *assuming something proper to be improper,* e.g., perceiving a glass of apple juice to be apple wine, and drinking it nonetheless; and

6. *acting out of uncertainty,* i.e., not being sure if an action is proper, but going ahead with it anyway. In this last case, if the action is improper, one is to be treated according to the relevant rule. If it is proper, one incurs a dukkata in any event for having acted irresponsibly.

(from Vinaya, Parivara IV. 7.4)
(*Throughout the Vinaya rules for monks and nuns there are stories which demonstrate that intent must be present. For example, if someone forces an improper act on a monk or nun without their consent, there is no offense for the monk or nun. This insistence on intent was one of the notable features of the Buddha's Vinaya, in contrast to some of the existing philosophies at the time of Buddha and compatible with modern jurisprudence that insists on mens rea, 'criminal intent' before there is a crime*.)

List no. 387

Six Major Buddhist holidays:

1. **Uposatha**: This day is known as observance day, there are four holy days on the New Moon, Full Moon, and quarter moon days every month. Monks and nuns recite the Patimokkha (monastic rules) and lay people follow the 8 precepts.

2. **Makha Bucha** (also Magha Puja) also known as "Sangha Day" celebrates when 1,250 Arahants met nine months after the Buddha's enlightenment and where the Buddha gave important Dhamma instructions. It usually occurs in February.

3. Buddha's Birthday is known as **Vesakha** and is the most important festival of the year. It is celebrated on the first full moon day in May, but when it's a leap year it falls in June. It celebrates the birth, passing (paranibbana), and enlightenment of the Buddha.

4. **Asalha Puja** is also known as "Dhamma Day" and celebrates the Buddha's first teaching on the full moon day of the 8th lunar month, approximately July.

5. **Kathina** is the robe offering ceremony and is held on any date within the end of the Vassa Retreat. New robes and other requisites can be offered by the laity to the monks. It is usually in October or November.

6. **Sanhamitta** is celebrated on the Full Moon day in December. This important day commemorates when the Arahant Ven. Sanghamitta (daughter of King Ashoka) went to Sri Lanka to teach Buddhism and set-up the bhikkhuni Order in Sri Lanka. She also went there with a sapling of the Bodhi Tree. This tree survives to this day and is the oldest living tree with a known planting date (288 BCE).

In modern times in many non-Asian countries, it is not always feasible to celebrate all of the above due to work and family time constraints and the lack of recognition for these holidays in non-Buddhist countries. Some Buddhist communities have made only the Full Moon day as the Uposatha day each month and then celebrate the rest of the above at the temples on the nearest Sunday to the Full Moon or actual holiday date.

To limit the number of celebrations further in perhaps a Modern Theravada way, Vesakha should be celebrated since it is the most important Theravada holiday, the Kathina if there are monks or nuns in the community, and then only one other one for the year. In the spirit of recognizing the great contributions of female disciples to Buddhism, Sanghamitta Day could be the second or third holiday to be observed and it could be done in conjunction with Christmas in non-Buddhist countries. Sanghamitta Day is especially relevant, not only to honor female practitioners, but because it represents one of the first major moments of Buddhist missionary work outside of India, an appropriate holiday for Buddhists in non-Buddhist lands. Also Ven. Sanghamitta came to Sri Lanka wth the 'gifts' of the Dhamma and a sapling from the original Bodhi Tree, thus, compatible to the gift exchanges that are typically done on Christmas.

List no. 388

Six types of Buddhists:

1. Arahant
2. Non returner
3. Once returner
4. Stream entrant
5. Dhamma followers; those who accept the Dhamma only after pondering over it with wisdom (dhammā paññāya mattaso nijjhānaṃ khamanti) who do not have quick and sharp wisdom and have not attained complete release, but who do possess the five faculties (pañc'indriyani) of faith, energy, mindfulness, concentration and wisdom.
6. Faith followers; those who only possess the five faculties but who have mere faith (saddhā,matta) in and mere love (pema,matta) for the Buddha.

(from Samyutta Nikaya 48.12, 55.24)

7

List no. 389

The Seven Universal mental constituents (always arise in every unit of consciousness):

1. Contact
2. Feeling
3. Perception
4. Volition
5. One-pointedness of mind
6. Psychic life
7. Attention

List no. 390

The Seven Factors of Enlightenment:

1. Mindfulness
2. Investigation
3. Energy
4. Rapture
5. Calm
6. Concentration
7. Equanimity

(from Digha Nikaya 16)

List no. 391

The Seven Stages of Purification:

1. Purification of Virtue
2. Purification of Mind
3. Purification of View
4. Purification by Overcoming Doubt
5. Purification by Knowledge and Vision of What is Path and Not-Path
6. Purification by Knowledge and Vision of the Way
7. Purification by Knowledge and Vision

(from Majjhima Nikaya 24, Visuddhimagga)

List no. 392

Seven Antidotes to Drowsiness:

1. Change one's attitude and make meditation more dynamic.
2. Reflect on inspiring passages of the Dhamma.
3. Recite passages aloud.
4. Physical stimulation, including rubbing the ears.
5. Washing one's face.
6. Looking at a light.
7. Brisk walking meditation.

(from Anguttara Nikaya 7.58)

List no. 393

The seven directions of loving-kindness meditation / prayer:

1. Yourself
2. Parents and/or children
3. Teachers
4. Relatives
5. Friends
6. Enemies
7. All beings in the universe

(from Sutta Nipata 1.8)

List no. 394

The seven books of the Abhidhamma Pitaka:

1. Dhamma Sangani (Enumeration of Factors)
2. Vibhanga (Analysis of the Dhamma Sangani)
3. Katha Vatthu (Points of Controversy -- a collection of answers to questions about monastic practice, compiled by Moggaliputta Tissa after the Buddhist Council sponsored by King Ashoka in the 3rd Century BC)
4. Puggala Pannatti (Descriptions of Individuals – personality types)
5. Dhatu Katha (Discussion of Elements -- Similar content to the Vibhanga, formulated as sets of questions and answers)
6. Yamaka (The Pairs - a repetition of much of the contents of the Vibhanga, Dhatu Katha, and Katha Vatthu.
7. Patthana (Foundational Conditions or Relations – the laws of interaction by which the Dhamma described in the Dhamma Sangani operate)

List no. 395

The seven actions performed in the seven weeks after enlightenment by the Buddha in Bodh Gaya:

1. **Under the Bodhi Tree**
During the first week after enlightenment, the Buddha sat under the bodhi tree experiencing the happiness of freedom and peace. He was free from disturbing thoughts, calm and blissful.

2. **Gazing at the Tree**
During the second week, in thanks and gratitude to the tree that had sheltered him during his struggle for Buddhahood, the Buddha stood without moving his eyes as he meditated on the bodhi tree. Following this example, it is the custom of Buddhists to pay respect to not only the original bodhi tree, but also to the descendants of the bodhi tree that still thrive today.

3. **The Golden Bridge**
In the third week, the Buddha saw through his mind's eye that the devas in the heavens were not sure whether he had attained enlightenment or not. To prove his enlightenment the Buddha created a golden bridge in the air and walked up and down it for a whole week in a walking meditation.

4. **The Jewelled Chamber**
In the fourth week, he created a beautiful jewelled chamber and sitting inside it meditated on what was later known as the higher doctrine (Abhidhamma). His mind and body were so purified that six coloured rays came out of his body — blue, yellow, red, white, orange and a mixture of these five. Today these six colours make up the Buddhist flag. Each color represented one noble quality of the Buddha: yellow for holiness, white for purity, blue for confidence, red for wisdom and orange for desirelessness. The mixed color represented all these noble qualities.

5. **Three Girls**
During the fifth week, while meditating under a banyan tree, three most charming girls (or mind states) came to disturb his meditation. They danced in a most seductive and charming manner and did everything to tempt the Buddha to watch their dance. Yet he continued to meditate unperturbed, and soon they tired and left him alone.

6. **The Mucalinda Tree**
The Buddha then went and meditated at the foot of a mucalinda tree. It began to rain heavily and a huge king cobra came out and coiled his body seven times around the Buddha to keep him warm and placed his hood over the Buddha's head to protect him from the rain.

7. **The Rajayatana Tree**
During the seventh week, the Buddha meditated under the rajayatana tree. On the fiftieth morning, after seven weeks of fasting, two merchants came into his presence. They were called Tapussa and Bhallika. They offered the Buddha rice cakes and honey to break his fast and the Buddha told them some of what he had found in his enlightenment. These two merchants, by taking refuge in the Buddha and his Dhamma became the first lay followers.

List no. 396

Seven bases:

1. He discerns form
2. He discerns feeling
3. He discerns perception
4. He discerns fabrications
5. He discerns consciousness
6. He discerns the allure of consciousness
7. He discerns the drawback and escape of consciousness

(from Samyutta Nikaya 22.57)

List no. 397

Seven qualities of an arahant:

1. The impermanence of all constructions is perfectly seen and comprehended.
2. The addiction of all sense-desires is perfectly perceived and known.
3. His mind is only inclined towards solitude, seclusion, silent ease, and peace.
4. The Four Foundations of Mwareness are continually and perfectly established.
5. The five mental faculties and strengths are thoroughly developed and consummated.
6. The Seven factors of enlightenment are utterly refined and fully accomplished.
7. The Noble Eightfold Middle Path is perfectly realized, acquired and all concluded.

(from Digha Nikaya 34)

List no. 398

Seven stations of consciousness:

1. Diversity of body and diversity of perception (such as human beings, some devas, and some beings in the lower realms)

2. Diversity of body and singularity of perception (such as the devas of the Brahma hosts generated by the first jhana and some beings in the four realms of deprivation)

3. Beings with singularity of body and diversity of perception (such as the Radiant Devas)

4. Beings with singularity of body and singularity of perception (such as the Beautifully Lustrous Devas)

5. Beings who, with the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, [perceiving] Infinite space, arrive at the dimension of the infinitude of space

6. Beings who, with the complete transcending of the dimension of the infinitude of space, [perceiving] Infinite consciousness, arrive at the dimension of the infinitude of consciousness

7. Beings who, with the complete transcending of the dimension of the infinitude of consciousness, [perceiving] there is no-thing, arrive at the dimension of nothingness

(from Digha Nikaya 15)

List no. 399

Seven causes for the Dhamma to last a long time:

1. A Tathagata has become totally unbound
2. The monks, nuns, male lay followers, and female lay followers live with respect, with deference, for the Teacher
3. They live with respect, with deference, for the Dhamma
4. They live with respect for the Sangha
5. They live with respect for the Training
6. They live with concentration...
7. They live with heedfulness; live with respect, with deference, for hospitality

(from Anguttara Nikaya 7.56)

List no. 400

Seven causes for the Dhamma to not last a long time:

(*Same as above, reversed*)

List no. 401

Seven benefits of the five faculties:

1. One attains final knowledge early in this very life. If not then;
2. One attains final knowledge at the time of death. If not then;
3. One having cut the 5 lower chains attains Nibbana in between;
4. One attains Nibbana upon landing in the pure abodes. If not then;
5. One attains Nibbana in this heaven without effort. If not then;
6. One attains Nibbana in this heaven with some effort. If not then;
7. One is bound Upstream, heading towards the Akanittha realm.

(from Samyuta Nikaya 48)

List no. 402

Seven benefits of the seven factors of enlightenment:

(*Same as above*)
(from Samyutta Nikaya 46)

List no. 403

Seven knowledges:

1. Knower of the Dhamma, principles, and causes (*Dhammaññuta*)
2. Knower of the goals, objectives, and meanings (*Atthaññuta*)
3. Knower of oneself (*Mattaññuta*)
4. Knower of moderation (*Attaññuta*)
5. Knower of right occasion (*Kalaññuta*)
6. Knower of groups (*Parisaññuta*)
7. Knower of persons (*Puggalaññuta*)

(from Anguttara Nikaya IV. 113)

List no. 404

Seven things pleasing to an enemy (wishing them upon others ends up having those things happen to you):

1. May this person be ugly
2. May this person sleep badly
3. May this person not have any profit
4. May this person not have any wealth
5. May this person not have a good reputation
6. May this person not have any friends
7. May this person be re-born in a hell realm

(from Anguttara Nikaya 7.60)

List no. 405

Seven qualities of a good friend:

1. He gives what is hard to give
2. He does what is hard to do
3. He endures what is hard to endure
4. He reveals his secrets to you
5. He keeps your secrets
6. When misfortunes strike, he doesn't abandon you

7. When you're down and out, he doesn't look down on you

(from Anguttara Nikaya 7.35)

List no. 406

Seven latent tendencies:

1. The latent tendency to sensual pleasure
2. The latent tendency to aversion and ill-will
3. The latent tendency to speculative views
4. The latent tendency to skeptical doubt
5. The latent tendency to conceiving "I am"
6. The latent tendency to wanting to become
7. The latent tendency to ignorance

(from Samyutta Nikaya 45)

List no. 407

Seven good qualities of a Dhamma follower:

1. He has conviction, is convinced of the Tathagata's Awakening
2. He feels shame at [the thought of engaging in] bodily misconduct, verbal misconduct, mental misconduct
3. He feels concern for [the suffering that results from] bodily misconduct, verbal misconduct, mental misconduct
4. He has heard much, has retained what he has heard, has stored what he has heard
5. He keeps his persistence aroused for abandoning unskillful mental qualities and taking on skillful mental qualities
6. He is mindful, highly meticulous, remembering and able to call to mind even things that were done and said long ago
7. He is discerning, endowed with discernment of arising and passing away — noble, penetrating, leading to the right ending of suffering

List no. 408

Seven conditions leading to the growth, not decline of bhikkhus:

1. Faith, confidence
2. Moral shame
3. Fear of misconduct
4. Proficient in learning
5. Resolute
6. Mindful
7. Wise

(from Anguttara Nikaya 7.21)

List no. 409

Seven obsessions:

1. The obsession of sensual passion
2. The obsession of resistance
3. The obsession of views
4. The obsession of uncertainty
5. The obsession of conceit
6. The obsession of passion for becoming
7. The obsession of ignorance

(from Anguttara Nikaya 7.11, 7.12)

List no. 410

Seven types of people:

1. One released both ways
2. One released through discernment
3. A bodily witness
4. One attained to view
5. One released through conviction
6. A Dhamma-follower
7. A conviction (faith) follower

(from Majjhima Nikaya 70, Anguttara Nikaya 7.15)

List no. 411

Seven types of people relating to Dhamma practice (and skillful and unskillful qualities):

1. An individual sinks down once and stays sunk
2. The individual, on coming to the surface, sinks down again
3. The individual, on coming to the surface, stays there
4. The individual, on coming to the surface, opens his eyes and looks around
5. The individual, on coming to the surface, heads across
6. The individual, on coming to the surface, gains a foothold
7. The individual, on coming to the surface, crosses over, reaches the far shore, stands on high ground

(from Majjhima Nikaya 70, Anguttara Nikaya 7.15)

List no. 412

Seven perceptions for the welfare, not the decline of bhikkhus:

1. The perception of impermanence
2. The perception of egolessness
3. The perception of the body's impurity
4. The perception of the body's wretchedness
5. The perception of relinquishment
6. The perception of dispassion
7. The perception of cessation

(from Anguttara Nikaya 7.46)

List no. 413

Seven perceptions for gaining a footing into the deathless:

1. The perception of the unattractive
2. The perception of death
3. The perception of loathsomeness in food
4. The perception of distaste for every world
5. The perception of inconstancy
6. The perception of suffering in what is inconstant
7. The perception of not-self in what is suffering

List no. 414

Seven qualities for a monk to be worthy of gifts and offerings:

1. A monk with a sense of Dhamma
2. A monk with a sense of meaning
3. A monk with a sense of himself
4. A monk with a sense of moderation
5. A monk with a sense of time
6. A monk with a sense of social gatherings
7. A monk with a sense of distinctions among individuals

(from Anguttara Nikaya 7.64)

List no. 415

Seven conditions for monks not to go into decline:

1. As long as the monks meet often, meet a great deal, their growth can be expected, not their decline

2. As long as the monks meet in harmony, adjourn from their meetings in harmony, and conduct Sangha business in harmony, their growth can be expected, not their decline

3. As long as the monks neither decree what has been undecreed nor repeal what has been decreed, but practice undertaking the training rules as they have been decreed, their growth can be expected, not their decline

4. As long as the monks honor, respect, venerate, and do homage to the elder monks — those with seniority who have long been ordained, the fathers of the Sangha, leaders of the Sangha — regarding them as worth listening to, their growth can be expected, not their decline

5. As long as the monks do not submit to the power of any arisen craving that leads to further becoming, their growth can be expected, not their decline

6. As long as the monks see their own benefit in wilderness dwellings, their growth can be expected, not their decline

7. As long as the monks each keep firmly in mind: 'If there are any well-behaved fellow followers of the chaste life who have yet to come, may they come; and may the well-behaved fellow-followers of the chaste life who have come live in comfort,' their growth can be expected, not their decline

List no. 416

Seven qualities leading to lack of bondage for men (to sense desires):

1. A man does not attend inwardly to his masculine faculties
2. A man does not attend to his masculine charms
3. He is not excited by that
4. He is not delighted by that
5. He does not attend outwardly to feminine faculties
6. He does not attend to feminine charms
7. He is not excited by that, not delighted by that... does not want to be bonded to what is outside him, does not want whatever pleasure and happiness that arise based on that bond.

List no. 417

Seven qualities leading to lack of bondage for women:

(*Same as above, with feminine instead of masculine terms*)

List no. 418

Seven qualities leading to bondage in men:

(*Same as above, reversed*)

List no. 419

Seven qualities leading to bondage in women:

(*Same as above, reversed*)

List no. 420

Seven treasures:

1. The treasure of conviction
2. The treasure of virtue
3. The treasure of conscience
4. The treasure of concern
5. The treasure of listening
6. The treasure of generosity
7. The treasure of discernment

(from Anguttara Nikaya 7.6, 7.7)

List no. 421

Seven things for tranquility to grow:

1. Eating good and fine food
2. Living in a pleasant climate
3. Maintaining a comfortable posture without pain or distress
4. Staying ballanced in all situations and regarding all aspects
5. Avoidance of restless, anxious, agitated and stressed people
6. Friendship with bodily and mentally calmed people
7. Commitment to calm down the mind by cultivating quiet and tranquility

(from Samyutta Nikaya 46)

List no. 422

Seven goals for developing the Noble Eightfold Middle Path:

1. Having a good Dhamma friend *(Kalyāna-mitta):*
Such friend has a pure and beautiful mind, which by simply being a good example will influence and encourage all other beings to improve their mentality, behaviour and understanding. Such good friend encourages one to learn, train and develop one self towards individual and social harmony.

2. Completion of Pure Morality *(Sīla-sampadā):*
Having a minimum of 5 precept moral discipline is the indispensable foundation of right life. This means living harmlesslyand helpfully, and not exploitatively, both within the material and social environment, by using the four necessities of food, clothing, shelter and medicine as well as any technology, so they enhance a true quality of one's own and others beings life, by promoting education, constructive action, merit-making and the state of balance in nature.

3. Consummation of Motivation *(Chanda-sampadā):*
Having a mind that is motivated by withdrawal and good-will, which aims at learning and doing good. Not obsessed by only wanting more, getting low consumer pleasure. Instead, one uses all one's abilities in joyous learning of how to do only good things, avoid all evil things and purify one's mind into a subtle radiant excellence.

4: Perfection of One-self *(Atta-sampadā):*
By dedicating oneself to the realization of one's full human potential through daily meditation. One views all difficulties, hardships, obstacles and problems as good training grounds to test and improve one's mind, intelligence and abilities toward the realization of one's full potential, through a comprehensive refinement, that encompasses mentality, behaviour, and understanding.

5. Clarification of Understanding *(Ditthi-sampadā)*:
Seeing that all things has a cause and an effect is adhering to the principle of conditionality. This comprehension of the vast mutual dependency of all mental and material states in the universe comes from repeated reasoning, thorough examination and excellence of rational analysis. This enables mental clarity and intellectual independence, neither being impulsive, nor over-reactive, not allowing oneself to drift along the stream of public hysteria and banal common priorities.

6. Achievement of Alertness *(Appamada-sampadā)*:
To be acutely and constantly aware of the inevitable impermanence, inherent instability, transience, fleeting evanescence and total insubstantiality of all life, all things and all phenomena, which are constantly changing according to their causes and conditions, both internally and externally, will establish oneself in alertness. One realizes, that one cannot afford to be complacent. One sees the preciousness of time and strives to learn about, prevent and rectify the causes of decline and bring about the causes of growth and prosperity, using all one's time, night and day to the greatest advantage.

7. Fulfillment of Rational Attention *(Yoniso-manasikara-sampadā)*:
Attending wisely so as to what is the cause of any phenomena or state, will make one advantageously realize the real truth. To investigate, by intelligently examining, investigating, tracing, analyzing and researching into the very proximate cause of any given situation, will make one able to solve problems and do things successfully through intelligent methods, that allows one to be independent, self-reliant and at the same time, by that self-sufficiency, become a helping refuge to many other people and beings.

(from Samyutta Nikaya V. 29-31)

List no. 423

Seven causes of lethargy and laziness:

1. Boredom
2. Apathy
3. Tiredness
4. Lazy stretching of the body
5. Heavy drowsiness after meals
6. Mental sluggishness
7. Frequently giving irrational and unwise attention to these mental states

(from Samnyutta Nikaya 46.51)

List no. 424

Seven rules for settlement (adhikarana-samatha) of legal processes that concern monks only.

1. When an issue is settled, the verdict should be in the presence of the sangha, the parties, the Dhamma and the Vinaya.
2. If the bhikku is innocent, the verdict should be "mindfulness".
3. If the bhikku was or is insane, the verdict should be "past insanity".
4. If the bhikku confesses to the exact allegations, the verdict should be "acting in accordance with what was admitted."
5. If the dispute cannot be unanimously settled, the sangha should take a vote and the verdict should be "acting in accordance with the majority".
6. If the bhikku confesses only after interrogation, the verdict should be "acting in accordance with the accused's further misconduct".
7. If both sides agree that they are not acting the way monks ought to, they can call a full assembly of the *sima* and confess their mistakes, and the verdict should be "covering over as with grass."

(from the Vinaya Pitaka)

8

List no. 425

The Eightfold Middle Path:

1. Right Understanding (samma ditthi)
2. Right Thought (samma sankappa)
3. Right Speech (samma vaca)
4. Right Action (samma kammanta)
5. Right Livelihood (samma ajiva)

6. Right Effort (samma vayama)
7. Right Mindfulness (samma sati)
8. Right Concentration (samma samadhi)

(from Samyutta Nikaya 12.65)

List no. 426

The Eight Precepts (of lay people about two days per month for more serious practice and also followed by some lay people on retreats):

1. To abstain from taking the life of any living being
2. To abstain from stealing
3. To abstain from sexual relations
4. To abstain from false speech
5. To abstain from taking intoxicants
6. To abstain from eating after noon
7. To abstain from entertainments and cosmetics
8. To abstain from luxurious beds

(from Anguttara Nikaya 8.41)

List no. 427

The Eight kinds of Higher Knowledge:

1. Insight Knowledge
2. Power of creation by mind
3. Psychic powers
4. Divine power of hearing
5. Knowledge of the minds of others
6. Knowledge of past existences
7. Divine power of sight
8. Knowledge of extinction of moral intoxicants

List no. 428

The eight worldly phenomena that tend to make the heart tremble:

1. Gain
2. Loss
3. Respect
4. Contempt
5. Praise
6. Blame
7. Pleasure
8. Pain

(from Anguttara Nikaya 8.6)

List no. 429

The Eight points in the Lankavatara Sutra for not eating meat:

1. Present-day animals may have been one's kin in the past
2. One's own parents and relatives may in a future life be born as an animal
3. There is no logic in exempting the meat of some animals on customary grounds while not exempting all meat
4. Meat is impure as it is always contaminated by body wastes
5. The prospect of being killed spreads terror amongst animals
6. All meat is nothing other than carrion (decaying flesh or like “road kill” in modern terms)
7. Meat eating makes the consumer to be cruel and sensual
8. Man is not a carnivore by nature

List no. 430

Eight causes of feelings:

1. Wind
2. Bile
3. Phlegm
4. Combination of the above three
5. Change in weather
6. Through reckless conduct
7. Through external agency
8. The result of kamma

List no. 431

Eight assemblies:

1. An assembly of nobles
2. An assembly of Brahmins
3. An assembly of householders
4. An assembly of recluses
5. An assembly of gods of the heaven of the Four Great Kings
6. An assembly of gods of the heaven of the Thirty-three
7. An assembly of Mara’s retinue
8. An assembly of Brahmas

(from Digha Nikaya 16)

List no. 432

Eight dimensions of mental mastery:

1. One percipient of form internally sees forms externally as limited
2. One percipient of form internally sees forms externally as immeasurable
3. One percipient of the formless internally sees forms externally as limited
4. One percipient of the formless internally sees forms externally as immeasurable
5. One percipient of the formless internally sees forms externally as blue, blue in their color, blue in their features, blue in their glow
6. One percipient of the formless internally sees forms externally as yellow, yellow in their color, yellow in their features, yellow in their glow
7. One percipient of the formless internally sees forms externally as red, red in their color, red in their features, red in their glow
8. One percipient of the formless internally sees forms externally as white, white in their color, white in their features, white in their glow

(from Digha Nikaya 16)

List no. 433

Eight causes of discernment:

1. There is the case where a monk lives in apprenticeship to the Teacher or to a respectable comrade in the holy life in whom he has established a strong sense of conscience, fear of blame, love, and respect.

2. As he lives in apprenticeship under the Teacher or under a respectable comrade in the holy life in whom he has established a strong sense of conscience, fear of blame, love, and respect, he approaches him at the appropriate times to ask and question him: "What, venerable sir, is the meaning of this statement?" He reveals what is hidden, makes plain what is obscure, and dispels perplexity in many kinds of perplexing things.

3. Having heard the Dhamma, he achieves a twofold seclusion: seclusion in body and seclusion in mind.

4. He is virtuous. He dwells restrained in accordance with the Patimokkha (code of conduct for monks and nuns), consummate in his behavior and sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults.

5. He has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that — in their meaning and expression — proclaim the holy life that is entirely complete and pure: those he has listened to often, retained, discussed, accumulated, examined with his mind, & well-penetrated in terms of his views.

6. He keeps his persistence aroused for abandoning unskillful mental qualities and for taking on

skillful mental qualities. He is steadfast, solid in his effort, not shirking his duties with regard to skillful mental qualities.

7. When he is in the midst of the Sangha he doesn't talk on and on about a variety of things. Either he speaks Dhamma himself or he invites another to do so, and he feels no disdain for noble silence.

8. He remains focused on arising and passing away with regard to the five aggregates.

(from Anguttara Nikaya 8.2)

List no. 434

Eight causes of the downfall of families:

1. Families go to their downfall because of kings
2. Families go to their downfall because of thieves
3. Families go to their downfall because of fire
4. Families go to their downfall because of floods
5. Or their stored-up treasure disappears
6. Or their mismanaged undertakings go wrong
7. Or in the family a wastrel is born who squanders, scatters, and shatters its wealth
8. Or inconstancy itself

(from Samyutta Nikaya 42.9)

List no. 435

Eight causes of earthquakes:

1. This great earth, is established upon liquid, the liquid upon the atmosphere, and the atmosphere upon space. And when, mighty atmospheric disturbances take place, the liquid is agitated. And with the agitation of the liquid, tremors of the earth arise.

2. When an ascetic or holy man of great power, one who has gained mastery of his mind, or a deity who is mighty and potent, develops intense concentration on the delimited aspect of the earth element, and to a boundless degree on the liquid element, he, too, causes the earth to tremble, quiver, and shake.

3. When the Bodhisatta (Buddha-to-be) departs from the Tusita realm and descends into his mother's womb, mindfully and clearly comprehending.

4. When the Bodhisatta comes out from his mother's womb, mindfully and clearly comprehending.

5. When the Tathagata becomes fully enlightened in unsurpassed, supreme Enlightenment.

6. When the Tathagata sets rolling the excellent Wheel of the Dhamma.

7. When the Tathagata renounces his will to live on.

8. When the Tathagata comes to pass away into the state of Nibbana in which no element of clinging remains — then, too, this great earth trembles, quivers, and shakes.

(from Digha Nikaya 16)

List no. 436

Eight emancipations:

1. Possessed of form, one sees forms. This is the first emancipation.

2. Not percipient of form internally, one sees forms externally. This is the second emancipation.

3. One is intent only on the beautiful. This is the third emancipation.

4. With the complete transcending of perceptions of [physical] form, with the disappearance of perceptions of resistance, and not heeding perceptions of diversity, [perceiving,] Infinite space, one enters and remains in the dimension of the infinitude of space. This is the fourth emancipation.

5. With the complete transcending of the dimension of the infinitude of space, [perceiving,] Infinite consciousness, one enters and remains in the dimension of the infinitude of consciousness. This is the fifth emancipation.

6. With the complete transcending of the dimension of the infinitude of consciousness, [perceiving,] There is nothing, one enters and remains in the dimension of nothingness. This is the sixth emancipation.

7. With the complete transcending of the dimension of nothingness, one enters and remains in the dimension of neither perception nor non-perception. This is the seventh emancipation.

8. With the complete transcending of the dimension of neither perception nor non-perception, one enters and remains in the cessation of perception and feeling. This is the eighth emancipation.

(from Digha Nikaya 15)

List no. 437

Eight liberations:

(Same as above)

List no. 438

Eight causes of happiness in this life and in the next:

1. Consummate in initiative
2. Consummate in vigilance
3. Admirable friendship
4. Maintaining one’s livelihood in tune
5. Consummate in conviction
6. Consummate in virtue
7. Consummate in generosity
8. Consummate in discernment

(from Anguttara Nikaya 8.54)

List no. 439

Eight good qualities of a lay follower:

1. Has faith/confidence and rouses others
2. Possesses virtue and rouses others to virtue
3. Possesses liberality and rouses others
4. Is desirous to meet with monks and rouses others
5. Is desirous to hear the Dhamma and rouses others
6. Is mindful of the Dhamma that is heard and rouses others
7. Is ascertained about the meaning / benefit of the Dhamma and rouses others
8. Is committed to the practice of the Dhamma and rouses others

(from Anguttara Nikaya 8.25)

List no. 440

Eight grounds for the arising of energy:

1. There is the case where a monk has some work to do. The thought occurs to him: 'I will have to do this work. But when I am doing this work, it will not be easy to attend to the Buddha's message. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized. This is the first grounds for the arousal of energy.

2. Then there is the case where a monk has done some work. The thought occurs to him: 'I have done some work. While I was doing work, I couldn't attend to the Buddha's message. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?' So he makes an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized.

3. Then there is the case where a monk has to go on a journey. The thought occurs to him: 'I will have to go on this journey. But when I am going on the journey, it will not be easy to attend to the Buddha's message. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?'

4. Then there is the case where a monk has gone on a journey. The thought occurs to him: 'I have gone on a journey. While I was going on the journey, I couldn't attend to the Buddha's message. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?’

5. Then there is the case where a monk, having gone for alms in a village or town, does not get as much coarse or refined food as he needs to fill himself up. The thought occurs to him: 'I, having gone for alms in a village or town, have not gotten as much coarse or refined food as I need to fill myself up. This body of mine is light & suitable for work. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?'

6. Then there is the case where a monk, having gone for alms in a village or town, does gets as much coarse or refined food as he needs to fill himself up. The thought occurs to him: 'I, having gone for alms in a village or town, have gotten as much coarse or refined food as I need to fill myself up. This body of mine is light & suitable for work. Why don't I make an effort for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?'

7. Then there is the case where a monk comes down with a slight illness. The thought occurs to him: 'I have come down with a slight illness. Now, there's the possibility that it could get worse. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?'

8. Then there is the case where a monk has recovered from his illness, not long after his recovery. The thought occurs to him: 'I have recovered from my illness. It's not long after my recovery. Now, there's the possibility that the illness could come back. Why don't I make an effort beforehand for the attaining of the as-yet-unattained, the reaching of the as-yet-unreached, the realization of the as-yet-unrealized?'

(from Anguttara Nikaya 8.80)

List no. 441

Eight excuses for laziness:

(*Same as above, reversed*)

List no. 442

Eight types of Noble Ones:

1. One practicing for the fruit of stream-entry
2. Stream-entrants
3. One practicing for the fruit of once-returner
4. Once-returners
5. One practicing for the fruit of non-returner
6. Non-returners
7. One practicing for the fruit of arahantship
8. Arahants

(from Udana 5.5, Sutta Nipata 2.1)

List no. 443

Eight qualities to keep in harmony with the Dhamma:

1. Qualities that lead to dispassion, not to passion
2. Qualities to being unfettered, not to being fettered
3. Qualities to shedding, not to accumulating
4. Qualities to modesty, not to self-aggrandizement
5. Qualities to contentment, not to discontent
6. Qualities to seclusion, not to entanglement
7. Qualities to aroused persistence, not to laziness
8. Qualities to being unburdensome, not to being burdensome

List no. 444

Eight qualities that do not lead to harmony with the Dhamma:

(*Same as above, reversed*)

List no. 445

Eight rare qualities in a person of great wealth and power:

1. He has conviction.
2. He is virtuous.

3. He has a sense of conscience.
4. He has a sense of concern (for the results of unskillful actions).
5. He is learned.
6. He is generous.
7. He is discerning.
8. He is modest

(from Anguttara Nikaya 8.23, 8.24)

List no. 446

Eight rewards of skillful conduct:

Going for refuge in the Triple Gem (3) and keeping the five precepts (+ 5), which leads one to happiness here and a good destination in the next life.

(from Anguttara Nikaya 8.39)

List no. 447

Eight thoughts of a great person:

1. This Dhamma is for one who is modest, not for one who is self-aggrandizing.
2. This Dhamma is for one who is content, not for one who is discontent.
3. This Dhamma is for one who is reclusive, not for one who is entangled.
4. This Dhamma is for one whose persistence is aroused, not for one who is lazy.
5. This Dhamma is for one whose mindfulness is established, not for one whose mindfulness is confused.
6. This Dhamma is for one whose mind is centered, not for one whose mind is uncentered.
7. This Dhamma is for one endowed with discernment, not for whose discernment is weak.
8. This Dhamma is for one who enjoys non-complication, who delights in non-complication, not for one who enjoys and delights in complication.

(from Anguttara Nikaya 8.30)

List no. 448

Eight unruly men:

1. There is the case where the monks accuse a monk of an offense. He, being accused of an offense by the monks, denies the offense, [saying,] 'I don't remember. I don't remember.'

2. Then again, the monks accuse a monk of an offense. He, being accused of an offense by the monks, attacks the accuser: 'What use is there in your speaking, you inexperienced fool. Think of yourself as worthy to be spoken to.'

3. Then again, the monks accuse a monk of an offense. He, being accused of an offense by the monks, accuses the accuser in return: 'You, too, have committed an offense of this name. You make amends for it first.'

4. Then again, the monks accuse a monk of an offense. He, being accused of an offense by the monks, wanders from one thing to another, straying outside the topic, displaying anger, irritation, and sulkiness.

5. Then again, the monks accuse a monk of an offense. He, being accused of an offense by the monks, speaks waving his arms around in the midst of the Sangha.

6. Then again, the monks accuse a monk of an offense. He, being accused of an offense by the monks, not heeding the Sangha, not heeding his accuser, goes off where he will, still an offender.

7. Then again, the monks accuse a monk of an offense. He, being accused of an offense by the monks, [after saying,] 'I've neither committed an offense, nor have I committed an offense,' vexes the Sangha by falling silent.

8. Then again, the monks accuse a monk of an offense. He, being accused of an offense by the monks, says this: 'Why do you venerable ones persecute me so much? I'll disavow the training and return to the lower life.' On having disavowed the training and returned to the lower life he says, 'I hope you venerable ones are gratified now!'

(from Anguttara Nikaya 8.14)

List no. 449

The eight practices on Uposatha Days (special observance days by lay people, typically on New Moon and Full Moon days):

The eight precepts (*See the eight precepts*)

List no. 450

The eight requisites (basic necessities for monks and nuns):

1. An outer robe
2. An inner robe
3. A thick double robe for winter
4. An alms bowl for gathering food
5. A razor for shaving
6. A needle and a thread
7. A belt
8. A water strainer for removing impurities and so that one will not accidentally drink an insect

(from Digha Nikaya 1.71)

List no. 451

Eight characteristics of the Buddha's voice:

1. It was distinct
2. It was clear
3. Sweet
4. Pleasant
5. Well-rounded
6. Flowing
7. Deep
8. Sonorous

List no. 452

Eight things for taking delight in the Dhamma:

1. The gradual training of Dhamma where progress can be seen progressively
2. The high moral character of those with attainments
3. The Sangha does not commune with people of poor morality, who are impure, or a pseudo -recluse
4. Names of people by clan or caste go away to those who enter the Sangha
5. There is no state of wanting in those with Nibbana attainments
6. The one taste of Nibbana is the one taste and flavor of liberation
7. There are many jewels in the Dhamma, such as the four foundations of mindfulness, the seven factors of enlightenment, etc.
8. The Dhamma includes beings with attainments of various levels

List no. 453

Eight kinds of standpoints for views:

1. The aggregates
2. Ignorance
3. Contact
4. Perception
5. Applied-thought
6. Careless attention
7. A bad friend
8. Indoctrination by another

List no. 454

Eight deliverances:

1. Experiencing forms on one's own body, one visualizes internal forms, as if they were external, (e.g. an organ, bone, tooth, or nail). This is the first deliverance.

2. Experiencing external forms one perfectly visualizes these forms, as if they right in front of one. (e.g. a pond, a mountain, or a galaxy). This is the second deliverance.

3. Experiencing any form, one visualizes these as perfect images and thus fixed and assured thinks: This is exquisitely beautiful! This is the third deliverance.

4. Through the complete transcendence of experience of any form, with the passing away and silencing of all sensory reaction, without giving any attention to any experience of any diversity, detail or any difference whatsoever, solely aware that space is infinite and endless,one enters and dwells immersed in this subtle sphere of infinite space. This is the fourth deliverance.

5. By the transcendence of this infinitude of space, just singly aware that consciousness itself is infinite, one enters and dwells all immersed in that formless non-spatial sphere of the infinitude of consciousness. This is the fifth deliverance.

6. By wholly transcending this sphere of the infinite consciousness, only aware of that there is nothing, one enters and dwells immersed in this empty absent void of nothingness. This is the sixth deliverance.

7. By thoroughly transcending this open vacuity of void nothingness, one enters, and dwells immersed in the refined and paradoxical sphere of inert, inanimate, and stilled neither-perception-nor-non-perception. This is the seventh deliverance.

8. By leaving all behind, and transcending even this placid sphere of neither-perception-nor-non-perception, one approaches and reaches the ultimate ceasing of all sensed experience, all perception and feeling. This is the eighth deliverance. These are the eight kinds of mental deliverance.

List no. 455

Eight perfect qualities:

1. Elimination of false view of constancy and eternal (re)becoming
2. Letting go of attachment to life itself and any being in existence
3. Constant and continuous improvement and progress in release
4. Purified livelihood and morality
5. Freedom from anxiety
6. Absence of fear
7. Patience and gentleness

8. Victory over both attraction and aversion

(from Visuddhimagga XXI. 28)
(*As a result of contemplating dissolution*)

List no. 456

Eight ways to cease restlessness and regret:

1. Serene tranquility
2. Calm
3. Quietude
4. Rest
5. Stillness
6. Imperturbability
7. Peace
8. Frequently giving rational and wise attention to these exquisite mental states

(from Samyutta Nikaya 46.51)

List no. 457

Eight advantageous kinds of consciousness:

1. Unprompted consciousness joined with joy and understanding.
Example: Knowing merit one spontaneously gives with joy a gift.

2. Prompted consciousness joined with joy and understanding.
Example: Knowing merit one, urged by others, gives with joy a gift.

3. Unprompted consciousness with joy, but not understanding.
Example: Unaware of merit one spontaneously gives with joy a gift.

4. Prompted consciousness joined with joy, but not understanding.
Example: Unaware of merit one, urged on, gives with joy a gift.

5. Unprompted consciousness with equanimity and understanding.
Example: Knowing merit one spontaneously gives, yet in indifference.

6. Prompted consciousness joined with equanimity and understanding.
Example: Knowing merit one, urged by others, gives in indifference.

7. Unprompted consciousness with equanimity, but no understanding.
Example: Unaware of merit one spontaneously gives in indifference.

8. Prompted consciousness with equanimity, but no understanding.
Example: Unaware of merit one, urged on, gives in indifference.

(from Visuddhimagga XIV 81)

List no. 458

Eight supra-mundane types of consciousness:

1. Sotāpatti Path-consciousness (stream-entrant)
2. Sakadāgāmī Path-consciousness (once-returner)
3. Anāgāmī Path-consciousness (non-returner)
4. Arahatta Path-consciousness (Arahant)
5. Sotāpatti Fruit-consciousness (stream-entrant)
6. Sakadāgāmī Fruit-consciousness (once-returner)
7. Anāgāmī Fruit-consciousness (non-returner)
8. Arahatta Fruit-consciousness (Arahant)

(from Abhidhamma, Dhammasangani)

List no. 459

Eight aspects of feeling:

1. Pleasant feeling, painful feeling, and neither-painful-nor-pleasant feeling. This is feeling
2. Sense contact is the proximate cause of feeling
3. Craving is the way leading to the emergence of feeling
4. Ending of contact, ceases feeling instantly
5. This Noble Eightfold Middle Path is the way to cease feeling
6. The delight and joy of feeling: This is the satisfaction within feeling
7. That feeling is impermanent, subject to change and suffering: This is the danger in feeling
8. The removal and elimination of desire and lust for feeling: This is the escape from feeling

(from Samyutta Nikaya 36)

List no. 460

The eight Garudhammas (heavy rules imposed on nuns):

1. A nun who has been ordained even for a hundred years must greet respectfully, rise up from her seat, salute with joined palms, do proper homage to a monk ordained but that day.

- clarification: The Vinaya recounts the story of six monks who lifted up their robes to show their thighs to the nuns. When the Buddha learned about this, he made an exception to that rule and told the nuns not to pay respect to these monks. A nun, then, does not have to bow to every monk, but only to a monk who is worthy of respect.

- Pajapati's later request: "I would ask one thing of the Blessed One, Ananda. It would be good if the Blessed One would allow making salutations, standing up in the presence of another, paying reverence and the proper performance of duties, to take place equally between both bhikkhus and bhikkhunis according to seniority."

2. A nun must not spend the rains in a residence where there are no monks. [See Bhikkhuni Pac.56: Vin.IV. 313]

3. Every half month a nun should desire two things from the Order of Monks : the asking as to the date of the Observance [uposatha] day, and the coming for the exhortation (bhikkhunovada). (See Bhikkhuni Pac.59: Vin.IV. 315)

4. After the rains a nun must 'invite' [pavarana] before both Orders in respect of three matters, namely what was seen, what was heard, what was suspected. (See Bhikkhuni Pac. 57: Vin. IV.314)

- amended: However, practical considerations soon necessitated amendments to these and we see in the revised version of these conditions the sanction given to the Bhikkhunis to perform these acts, in the first instance, by themselves.

5. A nun, offending against an important rule, must undergo manatta discipline for half a month before both Orders.

- another translation: "(5) A bhikkhuni who has broken any of the vows of respect must undergo penance for half a month under both Sanghas... (by Thanissaro Bhikkhu)

6. When, as a probationer, she has trained in the six rules (cha dhamma) for two years, she should seek higher ordination from both Orders.

- note contradiction: One of the gurudhamma mentions sikkhamanas, probationary nuns who train for two years in preparation to become bhikkhunis. It says that after a probationary nun has trained with a bhikkhuni for two years, that bhikkhuni preceptor has the responsibility to fully ordain her. However, when the Buddha ordained Mahapajapati, there were no probationary nuns. He ordained her directly as a bhikkhuni. So how do we explain that within the eight important rules, one of them states that before becoming a bhikkhuni, a woman must be a probationary nun?

7. A Monk must not be abused or reviled in any way by a nun.

8. From today, admonition of monks by nuns is forbidden. (Book of the Discipline, V.354-55)

- note Buddhist Laywomen can: This is in contrast to the rules for Buddhist Laywomen who can single handedly accuse a bad monk; which would make no sense since the Ordained, monastic bhikkhunis (nuns) are clearly meant to have more respect than lay people.

Thus, there are two possibilities in regard to the 8 garudhammas: 1) that they were never spoken by the Buddha or 2) that they were spoken by the Buddha to appease the societal norms of the time. In today's modern, egalitarian times, they are not necessary and as the Buddha allowed

for, these rules can be now changed.

List no. 461

Eight conditions for a samma-sam-buddha:

1. Manussatta: the human state. The resolve to become a Sammāsambuddha can be made only during a life in which one is a human being.

2. Liṅgasampatti: possession of the right sex. One must be a man, not a woman, a congenital eunuch, or a hermaphrodite.

3. Hetu: cause. Possessing the supporting conditions for attaining arahantship in that same life, if he were to exert himself towards this end.

4. Satthāradassana: the sight of the Teacher. This means an encounter with a Sammāsambuddha, as when Sumedha met the Buddha Dīpaṅkara and declared his resolve in his presence.

5. Pabbajjā: going forth into the homeless life. One must have left the household life and be an ascetic who holds to the doctrine of the efficacy of kamma, like the ascetic Sumedha when he made his resolve.

6. Guṇasampatti: attainment of special qualities. One must have attained special or distinctive qualities, beginning with the jhānas, like Sumedha, who had attained the five mundane higher knowledges (abhiññā) and the eight attainments (samāpatti) when he made his resolve before the Buddha Dīpaṅkara.

7. Adhikāra: extreme dedication. At the time of making one's resolve to become a Sammāsambuddha one must be prepared to sacrifice everything, even one's life.

8. Chandatā: strong desire. Having a strong desire to become a Sammāsambuddha, no matter how great the difficulties and obstacles one may encounter. For example, if he were told that to attain sammāsambodhi it would be necessary to tread his way across an entire world-system filled with flameless hot coals, or tread his way across an entire world-system whose ground was bespread with spears and sharp-pointed bamboo sticks, or wade across an entire world-system filled with water, or cut his way through an entire world-system choked with thorny bamboo plants, — he would reply: "I can do that."

(from Buddhavamsa 2.59)
The part about being a male may have not been spoken by the Buddha as this is from the Buddhavamsa, a much later text. Another possibility is that only a male can be a samma-sam-buddha because in a male-dominated society, a female will not be accepted as a savior type of teacher and then the teachings will not be renewed and followed. In a further feminist perspective, a samma-sam-buddha only comes when males are dominating the world for too long, because then the Dhamma will die-out.

9

List no. 462

The Nine Jhanas (meditative absorptions, sometimes listed as the Four Jhanas and the formless realms):

1. Delightful Sensations
2. Joy
3. Contentment
4. Utter peacefulness
5. Infinity of space
6. Infinity of consciousness
7. No-thingness
8. Neither perception nor non-perception
9. Cessation

(from Anguttara Nikaya 9.36)

List no. 463

The Nine Powers:

1. Confidence
2. Energy
3. Mindfulness
4. Concentration
5. Wisdom
6. Moral shame
7. Moral dread
8. Moral shamelessness
9. Moral fearlessness

List no. 464

The Nine ways not to accept something as completely true:

1. Do not believe in something just because it is reported
2. Do not believe in something just because it is tradition or culture
3. Do not believe in something just because it is hearsay
4. Do not believe in something just because the authorities say it is so
5. Do not believe in something just because it is in the scriptures
6. Do not believe in something thinking a god inspired it
7. Do not believe in something just by logic or inference alone
8. Do not believe in something because of speculative opinion

9. Do not believe in something just because your teacher says it is true

(Help yourself, accept as completely true only that which you test for yourself, and know to be good for yourself and others.)
(from Anguttara Nikaya 3.65 The Kalama Sutta)

List no. 465

The nine divisions of the teachings:

1. Discourses
2. Teachings in verse
3. Predictions
4. Summaries in verse
5. Dependent Origination
6. Instructions by simile
7. Quotations
8. Inspired sayings
9. Stories of previous births

List no. 466

The Nine Causes for the Growth of the Spiritual Faculties:

1. Attention directed toward impermanence
2. Care and respect for meditation
3. Continuity of awareness
4. Supportive environment
5. Remembering and recreating beneficial circumstances
6. Cultivation of enlightenment factors
7. Intense effort
8. Patience and perseverance
9. Determination to reach final liberation

List no. 467

The Nine things and Arahant cannot do:

1. Store up possessions
2. Intentionally kill any form of life
3. Steal
4. Perform sexual intercourse
5. Tell a deliberate lie
6. Act improperly out of desire
7. Act improperly out of ill-will
8. Act improperly out of delusion

9. Act improperly out of fear

(from Anguttara Nikaya 9.7)

Not because he/she is unable, but because there is no longer the interest. The arahant acts in accordance to the four brahma-viharas (Anguttara Nikaya 9.7). *Not doing sexual intercourse applies to non-returners too* (Anguttara Nikaya 6.63).

List no. 468

Nine abodes:

The seven stations of consciousness and:
8. The dimension of non-percipient beings
9. The dimension of neither perception nor non-perception

(from Khp. 4)

List no. 469

Nine obstructions to Arahantship:

1. Passion
2. Aversion
3. Delusion
4. Anger
5. Resentment
6. Arrogance
7. Insolence
8. Envy
9. Stinginess

(from Anguttara Nikaya 9.62)

List no. 470

Nine ways to describe the pleasure of Nibbana:

By way of the nine jhanas where sense pleasure is absent, yet there is pleasant unbinding.

(from Anguttara Nikaya 9.34)

List no. 471

Nine superior and noble persons:

1. The perfectly self-awakened Buddha *(SammaSamBuddho)*
2. The solitary self-awakened Buddha *(Paccekasambuddho)*
3. The one released both ways (by insight and jhanas) *(Ubhatobhāgavimutto)*
4. The one released by understanding *(Paññavimutto)*
5. The body-witness of direct experience (proficient in jhanas, but still some fermentations remain) *(Kāyasakkhī)*
6. The view-winner of true comprehension (Right Understanding, but still some fermentations remaining) *(Ditthipattto)*
7. The one released by faith (has full faith, but still the fermentations) *(Saddhāvimutto)*
8. The one guided by Dhamma *(Dhammānusārī)*
9. The one guided by faith *(Saddhānusārī)*

(from Majjhima Nikaya 70. Abhidhamma, Puggala-Paññatti)

List no. 472

Nine wholesome perceptions:

1. The perception of unattractiveness (of the body)
2. The perception of death
3. The perception of the foulness in food
4. The perception of no-delight in any world
5. The perception of inconstancy
6. The perception of suffering in inconstancy
7. The perception of no-self in suffering
8. The perception of abandoning
9. The perception of dispassion

(from Anguttara Nikaya 9.16)

List no. 473

Nine points unifying Theravada and Mahayana:

1. The Buddha is our only Master (teacher and guide)

2. We take refuge in the Buddha, the Dhamma and the Sangha (the Three Jewels)

3. We do not believe that this world is created and ruled by a God

4. We consider that the purpose of life is to develop compassion for all living beings without discrimination and to work for their good, happiness, and peace; and to develop wisdom (panna) leading to the realization of Ultimate Truth

5. We accept The Four Noble Truths, namely dukkha, the arising of dukkha, the cessation of dukkha, and the path leading to the cessation of duḥkha; and the law of cause and effect

6. All conditioned things (saṃskāra) are impermanent (anicca) and dukkha, and that all conditioned and unconditioned things are without self (anatta)

7. We accept the Thirty-seven factors of enlightenment as different aspects of the Path taught by the Buddha leading to Enlightenment.
8. There are three ways of attaining bodhi or Enlightenment: namely as a disciple (śrāvaka), as a pratyekabuddha and as a sammasambuddha (perfectly and fully enlightened Buddha). We accept it as the highest, noblest, and most heroic to follow the career of a Bodhisatta and to become a sammasambuddha in order to save others.

9. We admit that in different countries there are differences regarding Buddhist beliefs and practices. These external forms and expressions should not be confused with the essential teachings of the Buddha.

From: Ven. Walpola Rahula, Ph.D., the First Congress of the World Buddhist Sangha Council (WBSC), 1967. It provides the common elements between Theravada and Mahayana which helps summarize Buddhism and show the core concepts to know and practice.

List no. 474

Nine kinds of equanimity:

1. Six factored equanimity through the senses
2. Equanimity as an infinite divine state
3. Equanimity as a link to enlightenment
4. Equanimity as effort
5. Equnimity regarding all constructions
6. Equanimity as a neutral feeling
7. Equanimity by insight
8. Purifying equanimity

(from Visuddhimmaga I.160-1)

10

List no. 475

Ten wholesome actions:

1. Abstaining from killing living beings
2. Abstaining from stealing
3. Abstaining from sexual misconduct
4. Abstaining from false speech
5. Abstaining from malicious speech
6. Abstaining from harsh speech
7. Abstaining from gossip
8. Abstaining from coveting
9. Abstaining from ill-will
10. Possessing Right Understanding of the Dhamma

(from Majjhima Nikaya 41)

List no. 476

Ten unwholesome actions:

(*Same as above, reversed*)

List no. 477

Ten benefits of mindfulness of the body:

1. He conquers displeasure and delight, and displeasure does not conquer him. He remains victorious over any displeasure that has arisen.
2. He conquers fear and dread, and fear and dread do not conquer him. He remains victorious over any fear and dread that have arisen.
3. He is resistant to cold, heat, hunger, thirst, the touch of gadflies and mosquitoes, wind and sun and creeping things; to abusive, hurtful language; he is the sort that can endure bodily feelings that, when they arise, are painful, sharp, stabbing, fierce, distasteful, disagreeable, deadly.
4. He can attain at will, without trouble or difficulty, the jhanas, heightened mental states providing a pleasant abiding in the here and now.
5. He wields manifold supranormal powers. Having been one he becomes many; having been many he becomes one, walking on water, etc.
6. He hears, by means of the divine ear-element, purified and surpassing the human, both kinds of sounds: divine and human, whether near or far.
7. He knows the awareness of other beings, other individuals, having encompassed it with his own awareness.

8. He recollects his manifold past lives.
9. He sees, by means of the divine eye, purified and surpassing the human, beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma.
10. Through the ending of the mental effluents, he remains in the effluent-free awareness-release and discernment-release, having known and made them manifest for himself right in the here and now.

(from Majjhima Nikaya 119)

List no. 478

Ten questions to be set aside (not answered, because they are not important to the goal):

1. The cosmos is eternal
2. The cosmos is not eternal
3. The cosmos is finite
4. The cosmos is infinite
5. The soul/mind/consciousness and the body are the same
6. The soul/mind/consciousness is one thing and the body another
7. After death a Tathagata exists
8. After death a Tathagata does not exist
9. After death a Tathagata both exists and does not exist
10. After death a Tathagata neither exists nor does not exist

(from Majjhima Nikaya 63)

List no. 479

Ten inspiring qualities in a monk:

1. There is the case where a monk is virtuous. He dwells restrained in accordance with the Patimokkha (monks and nuns code of conduct), consummate in his behavior and sphere of activity. He trains himself, having undertaken the training rules, seeing danger in the slightest faults.

2. He has heard much, has retained what he has heard, has stored what he has heard. Whatever teachings are admirable in the beginning, admirable in the middle, admirable in the end, that, in their meaning and expression, proclaim the holy life entirely perfect and pure: those he has listened to often, retained, discussed, accumulated, examined with his mind, and well-penetrated in terms of his views.

3. He is content with robes, alms food, lodgings, and medicinal requisites for curing the sick.

4. He attains, whenever he wants, without strain, without difficulty, the jhanas that are heightened mental states, pleasant abidings in the here-and-now.

5. He experiences manifold supranormal powers.

6. He hears, by means of the divine ear-element, purified and surpassing the human, both kinds of sounds: divine and human, whether near or far.

7. He knows the awareness of other beings, other individuals, having encompassed it with his own awareness.

8. He recollects his manifold past lives.

9. He sees, by means of the divine eye, purified and surpassing the human, beings passing away and re-appearing, and he discerns how they are inferior and superior, beautiful and ugly, fortunate and unfortunate in accordance with their kamma.

10. Through the ending of the mental fermentations, he remains in the fermentation-free awareness-release and discernment-release, having known and made them manifest for himself right in the here and now.

(from Majjhima Nikaya 108)

List no. 480

Ten protective qualities of the mind:

(*Same as above*)

List no. 481

Ten qualities that can lead one into purgatory according to his actions:

1. He takes lives, such as a hunter, bloody handed, given up to killing and slaying, void of compassion for all tiny creatures.
2. He takes what is not given
3. He acts wrongly in sensual desires
4. He engages in untruthful speech
5. He engages in slander
6. He engages in harsh speech
7. He engages in idle babble
8. He is covetous and envious of others
9. He engages in harmful thoughts
10. He has wrong understanding

(Anguttara Nikaya 10. 211)

List no. 482

Ten qualities that can lead one to a heavenly existence:

(*Same as above, reversed*)

List no. 483

Ten dwellings of Noble Ones:

1. He has abandoned the five hindrances
2. He remains equanimous to the six senses
3. He is endowed with awareness guarded by mindfulness
4. After carefully reflecting, follows one thing, tolerates another, avoids another, and destroys another
5. He has shaken off the questions to be set aside
6. He has abandoned the search for sense pleasures
7. He is undisturbed in his resolves, no longer desirous for sense pleasures
8. He is calmed in his bodily fabrication; equanimous toward bodily pleasure and pain
9. He is well-released in mind; freed from passion, aversion, and delusion
10. He is well-released in discernment; knowing his mental states

(from Anguttara Nikaya 10.20)

List no. 484

Ten perceptions for helping to allay an illness:

1. The perception of impermanence
2. The perception of no-self
3. The perception of unattractiveness
4. The perception of drawbacks
5. The perception of abandoning
6. The perception of dispassion
7. The perception of cessation
8. The perception of distaste for every world
9. The perception of the undesirability of all fabrications
10. Mindfulness of in-and-out breathing

(from Anguttara Nikaya 10.60)

List no. 485

Ten grounds for praise for appropriate conversations:

1. There is the case where a monk himself is modest and instigates talk on modesty among the monks. The fact that he is modest and instigates talk on modesty among the monks is grounds for praise.
2. He himself is contented and instigates talk on contentment among the monks.
3. He himself is secluded and instigates talk on seclusion among the monks.
4. He himself is non-entangled and instigates talk on non-entanglement among the monks.
5. He himself has his persistence aroused and instigates talk on arousing persistence among the monks.
6. He himself is consummate in virtue and instigates talk on being consummate in virtue among the monks.
7. He himself is consummate in concentration and instigates talk on being consummate in concentration among the monks.
8. He himself is consummate in discernment and instigates talk on being consummate in discernment among the monks.
9. He himself is consummate in release and instigates talk on being consummate in release among the monks.
10. He himself is consummate in knowledge and vision of release and instigates talk on being consummate in knowledge and vision of release among the monks. The fact that he is consummate in knowledge and vision of release and instigates talk on being consummate in knowledge and vision of release among the monks is grounds for praise.

List no. 486

Ten recollections (things to contemplate, pursue, and develop):

1. Recollection of the Buddha
2. Recollection of the Dhamma
3. Recollection of the Sangha
4. Recollection of virtue
5. Recollection of generosity
6. Recollection of devas
7. Mindfulness of in-and-out breathing
8. Mindfulness of death
9. Mindfulness of immersed in the body
10. Recollection of stilling

(from Anguttara Nikaya 1.287)

List no. 487

Ten reflections for a monk or nun:

1. I have become casteless.
2. My life is dependent on others
3. My behavior should be different [from that of householders]
4. Can I fault myself with regard to my virtue?
5. Can my knowledgeable fellows in the holy life, on close examination, fault me with regard to my virtue?
6. I will grow different, separate from all that is dear and appealing to me
7. I am the owner of my actions (kamma), heir to my actions, born of my actions, related through my actions, and have my actions as my arbitrator. Whatever I do, for good or for evil, to that will I fall heir.
8. What am I becoming as the days and nights fly past?
9. Do I delight in an empty dwelling?
10. Have I attained a superior human attainment, a truly noble distinction of knowledge and vision, such that, when my fellows in the holy life question me in the last days of my life, I won't feel abashed?: a person gone forth should often reflect on this.

(from Anguttara Nikaya 10.48)

List no. 488

Ten totality dimensions:

1. One perceives the earth-totality above, below, all-around: non-dual, unlimited
2. One perceives the water-totality
3. One perceives the fire-totality
4. One perceives the wind-totality
5. One perceives the blue-totality
6. One perceives the yellow-totality
7. One perceives the red-totality
8. One perceives the white-totality
9. One perceives the space-totality
10. One perceives the consciousness-totality above, below, all-around: non-dual, unlimited. These are the ten totalities. Now, of these ten totalities, this is supreme: when one perceives the consciousness-totality above, below, all-around: non-dual, unlimited.

(from Anguttara Nikaya 10.29)

List no. 489

The Ten Hindrances to Enlightenment:

1. The belief in a permanent personality / ego
2. Doubt / extreme skepticism
3. Clinging to rites, rituals, and ceremonies
4. Attachment to sense desires
5. Ill-will / anger
6. Craving for existence or existence in the Form World
7. Craving for non-existence or existence in the Formless World
8. Conceit
9. Restlessness
10. Ignorance

(from Anguttara Nikaya 10.13)

List no. 490

The Ten Precepts (of monks and nuns):

1. Abstention from killing any living being
2. Abstention from stealing
3. Abstention from sexual relations
4. Abstention from telling lies
5. Abstention from intoxicants
6. Abstention from eating after noon
7. Abstention from singing and dancing
8. Abstention from using perfumes, cosmetics, and jewelry
9. Abstention from using high and luxurious seats and beds
10. Abstention from handling gold and silver

(from Digha Nikaya 1; Vinaya, Mahavagga I 56.1)

List no. 491

The Ten Intentions of the Rules for monks and nuns:

1. Protecting the community
2. Insuring the community's comfort
3. Warding off ill-meaning people
4. Helping well behaved monks and nuns
5. Destroying present defilements
6. Preventing future defilements
7. Benefiting non-followers
8. Increasing the number of followers

9. Establishing the Discipline
10. Observing the rules of restraint

(from Vinaya, Suttavibhanga I.38)

List no. 492

The ten comparisons made to what attachment to sense desire is like:

1. A skeleton whose bare bones do nothing to feed the hunger of a dog
2. A piece of raw flesh which two birds are fighting over and one may die from the fight
3. A burning torch that is about to burn the hand of the person holding the torch
4. A pit of burning charcoal that we may be pushed into
5. A poisonous snake which might attack us at any given moment
6. A dream
7. Borrowed possessions, of no lasting value
8. A tree laden with fruit that perishes as people grab for the fruit, breaking the branches
9. An impaling stick
10. A slaughterhouse where lives are lost

(from Majjhima Nikaya 22)

List no. 493

The Ten armies of Mara (Satan, not necessarily a personal entity, but the forces of negativity that can arise and tempt us from not obtaining enlightenment):

1. Sensual pleasures
2. Discontent
3. Hunger and thirst
4. Craving
5. Sloth and torpor
6. Fear
7. Doubt
8. Conceit and ingratitude
9. Gain, renown, and honor, falsely received
10. Self-exaltation and disparaging others

(from Sutta Nipata 3.2)

List no. 494

The Ten Paramitas (Perfections of the Heart, Virtues) to cultivate:

1. Generosity
2. Moral conduct

3. Renunciation
4. Wisdom
5. Energy
6. Patience
7. Truthfulness
8. Determination
9. Loving-kindness
10. Equanimity

List no. 495

The ten kinds of persons fit for the special qualities of asceticism:

1. The one who has faith / confidence in the teachings
2. The one who is conscientious
3. The one who is steadfast
4. The one who is trustworthy
5. The one who is pursuing the goal
6. The one who is not greedy
7. The one who is desirous for the training
8. The one who is firm in resolution
9. The one who is not full of censoriousness
10. The one who is an abider in lovingkindness

List no. 496

Ten factors found in arahants:

1. Right Understanding
2. Right Thought
3. Right Speech
4. Right Action
5. Right Livelihood
6. Right Effort
7. Right Mindfulness
8. Right Concentration
9. Right Knowledge
10. Right Deliverance

(from Khp. 4)

List no. 497

The ten laws of governance (suggested traits in a king, leader, or government):

1. Generosity

2. Morality
3. Liberality
4. Openness
5. Gentleness
6. Self-restraint
7. Non-anger
8. Non-violence
9. Patience
10. Non-competitiveness

List no. 498

Ten factors of a monk who is confident and virtuous:

1. Teaching Dhamma
2. A frequenter of debates
3. Confident in teaching Dhamma
4. Expert in the Discipline
5. A forest-dweller
6. A lodger in solitude
7. One who attains at will the jhanas
8. Destroys the cankers
9. Realizes the heart's release
10. Release by Insight

List no. 499

Ten things for a good lodging:

1. A monk who has confidence
2. A monk who is little troubled by sickness and disease
3. A monk with good digestion
4. A monk who is honest
5. A monk who is energetic
6. A lodging place not too far nor near a village
7. A supply of robes and medicine comes with little trouble
8. Elder monks dwell in the lodging place
9. A place where learning can be done with the elder monks
10. A place undisturbed by noise at night

List no. 500

Ten thorns to wholesome delights:

1. Pleasure in society is a thorn to delight in seclusion
2. The mark of the fair is a thorn to delight in concentration on the foul

3. Pleasure in shows is a thorn to one guarding the sense-doors
4. Pleasure with consorting with women/men is a thorn to the Brahma-life
5. Sound is a thorn to attaining the first jhana
6. Thought directed and sustained is a thorn to the second jhana
7. Zest is a thorn to the third jhana
8. In-and-out breathing is a thorn to the fourth jhana
9. Awareness and feeling are a thorn to the attainment of the ending of awareness and feeling
10. Lust, malice, and delusion are thorns to nibbana

List no. 501

Ten things that are desirable, but hard to win in the world:

1. Wealth
2. Beauty
3. Health
4. Virtues
5. The Brahma-life
6. Friends
7. Much-knowledge
8. Wisdom
9. Teachings
10. The heavenly (deva) worlds

List no. 502

Ten obstacles to the worldly desires:

1. Sloth and non-exertion is an obstacle to wealth
2. Like of finery and adornment is an obstacle to beauty
3. Acting unseasonably is an obstacle to health
4. Friendship with bad people is an obstacle to virtues
5. Non-restraint of the senses is an obstacle to Brahma-life
6. Quarelling is an obstacle to friends
7. Failure to repeat what one has learned is an obstacle to much knowledge
8. Not asking questions is an obstacle to wisdom
9. Lack of study and examination are an obstacle to teachings
10. Wrong fairing is an obstacle to gaining the heavenly worlds

List no. 503

Ten things that help one get the worldly desires:

1. Energy and exertion are aids to getting wealth
2. Finery and adornment are aids to beauty
3. Seasonable action is an aid to health

4. Good friendship in an aid to virtues
5. Restraint of the senses is an aid to the Brahma-life
6. Not quarrelling is an aid to friendship
7. Repetition is an aid to much knowledge
8. Asking questions aids wisdom
9. Study and examination aids teachings
10. Right fairing is an aid to the heavenly worlds

List no. 504

Ten types of householders who enjoy the senses and pursue wealth:

The Buddha lists 9 different types, each missing one or more of the following positive traits, found in the last one mentioned, shown here, which is considered the highest and best of the householders.

"There is the case where this enjoyer of sense pleasures seeks after wealth lawfully, not arbitrarily, and in so doing makes himself happy and cheerful, and also shares his wealth with others and does meritorious deeds therewith, and further makes use of it without greed and longing, without infaturation, and is not heedless of the danger or blind to his own salvation – in such a way he is praiseworthy on four counts." (from Anguttara Nikaya 10.91)

List no. 505

Ten meritorious actions leading to human or divine rebirth:

1. Giving
2. Morality
3. Meditation
4. Reverence by paying respect to monks and elders
5. Performing services to others
6. Transference of merits to others
7. Rejoicing in others' merit
8. Learning this true Dhamma
9. Teaching this true Dhamma
10. Correcting views

(from Anguttara Nikaya V. 57)

List no. 506

Ten meditation subjects for the thorough comprehension of lust so that it will not grow:

1. The idea of the foul
2. Mindfulness of death
3. The repulsiveness of food

4. The non-delight in worldly affairs
5. Impermanence
6. Suffering
7. Non-self
8. Abandoning
9. Fading interest
10. The idea of ending

List no. 507

Ten meditation subjects for the thorough comprehension of malice so that it will not grow:

(*Same as above*)

List no. 508

Ten meditation subjects for the thorough comprehension of delusion so that it will not grow:

(*Same as above*)

List no. 509

Ten meditation subjects for the thorough comprehension of wrath so that it will not grow:

(*Same as above*)

List no. 510

Ten meditation subjects for the thorough comprehension of enmity so that it will not grow:

(*Same as above*)

List no. 511

Ten meditation subjects for the thorough comprehension of depreciation / hypocrisy so that it will not grow:

(*Same as above*)

List no. 512

Ten meditation subjects for the thorough comprehension of illusion so that it will not grow:

(*Same as above*)

List no. 513

Ten meditation subjects for the thorough comprehension of treachery so that it will not grow:

(*Same as above*)

List no. 514

Ten meditation subjects for the thorough comprehension of stubbornness so that it will not grow:

(*Same as above*)

List no. 515

Ten meditation subjects for the thorough comprehension of impetuosity so that it will not grow:

(*Same as above*)

List no. 516

Ten meditation subjects for the thorough comprehension of pride so that it will not grow:

(*Same as above*)

List no. 517

Ten meditation subjects for the thorough comprehension of overbearing arrogance so that it will not grow:

(*Same as above*)

List no. 518

Ten meditation subjects for the thorough comprehension of intoxification of mind and negligence so that it will not grow:

(*Same as above*)

List no. 519

Ten keys to success:

1. Enthusiastic effort in advantageous states greatly helps.

2. Joyous awareness of the body as only a transient form is to be cultivated.
3. Contact as the cause of mental fermentation and clinging is to be recognized.
4. The conceit: 'I Am (my Own Body or Mind)' is to be extracted and eliminated.
5. That Irrational Attention leads to loss & decline is to be thoroughly known.
6. Rational attention, discriminating cause and effect, is to be directed to.
7. That immediate absorption of mental concentration is hard to penetrate to.
8. The certainty of unshakable and assured knowledge is to be sought and reached.
9. That all being in existence is maintained by nutriment is to be fully learnt.
10. Absolute and irreversible mental release is to be realized and fully entered.

(from Digha Nikaya 34)

List no. 520

Ten Powers of a Tathagatha (samma-sam-buddha):

1. The Tathagata understands as it actually is the possible as possible and the impossible as impossible.

2. The Tathagata understands as it actually is the results of actions undertaken, past, future and present, with possibilities and with causes.

3. The Tathagata understands as it actually is the ways leading to all destinations.

4. The Tathagata understands as it actually is the world with its many and different elements.

5. The Tathagata understands as it actually is how beings have different inclinations.

6. The Tathagata understands as it actually is the disposition of the faculties of other beings, other persons.

7. The Tathagata understands as it actually is the defilement, the cleansing and the emergence in regard to the jhanas, liberations, concentrations and attainments.

8. The Tathagata recollects his manifold past lives, that is, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, a hundred births, a thousand births, a hundred thousand births, many aeons of world-contraction, many aeons of world-expansion, many aeons of world-contraction and expansion: 'There I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared elsewhere; and there too I was so named, of such a clan, with such an appearance, such was my nutriment, such my experience of pleasure and pain, such my life-term; and passing away from there, I reappeared here.' Thus with their aspects and particulars he recollects his manifold past lives.

9. “Again, with the divine eye, which is purified and surpasses the human, the Tathagata sees beings passing away and reappearing, inferior and superior, fair and ugly, fortunate and unfortunate, and he understands how beings pass on according to their actions.”

10. “Again, by realizing it for himself with direct knowledge, the Tathagata here and now enters upon and abides in the deliverance of mind and deliverance by wisdom that are taintless with the destruction of the taints.”

(from Majjhima Nikaya 12, Samyutta Nikaya 12)

List no. 521

Chronology of the Pali Canon, from 1 to 10 early to recent:

Thomas William Rhys Davids in his *Buddhist India* (p. 188) has given a chronological table of Buddhist literature from the time of the Buddha to the time of Ashoka which is as follows:

1. The simple statements of Buddhist doctrine now found, in identical words, in paragraphs or verses recurring in all the books.
2. Episodes found, in identical words, in two or more of the existing books.
3. The Silas, the Parayana, the Octades, the Patimokkha.
4. The Digha, Majjhima, Anguttara, and Samyutta Nikayas.
5. The Sutta Nipata, the Thera and Theri Gathas, the Udanas, and the Khuddaka Patha.
6. The Sutta Vibhanga, and Khandhkas.
7. The Jatakas and the Dhammapadas.
8. The Niddesa, the Itivuttakas and the Patisambbhida.
9. The Peta and Vimana-Vatthus, the Apadana, the Cariya-Pitaka, and the Buddhavamsa.
10. The Abhidhamma books; the last of which is the Katha-Vatthu, and the earliest probably the Puggala-Pannatti.

Those listed at the top or near the top, such as numbers one to five, are considered the earliest, oldest texts and the most likely to be authentic and the exact words of the Buddha. The later texts and the commentaries and the Visuddhimagga, are held in very high esteem by Classical Theravada, whereas, the Modern Theravada focuses on the earliest teachings of the Buddha.

List no. 522

Ten definitions of Dhamma:

1. Authoritative teaching
2. Truth(s)
3. Rapt concentration
4. Wisdom
5. Natural condition
6. Inherent nature

7. Voidness / emptiness
8. Merit
9. Rule of Vinaya
10. That to be known, etc., and so forth

11

List no. 523

The 11 benefits to practicing metta (loving-kindness) meditation / prayer:

1. You will sleep easily
2. You will wake easily
3. You will have pleasant dreams
4. People will love you
5. Devas (gods or angels) and animals will love you
6. Devas will protect you
7. External dangers, such as poisons, weapons, and fire, will not harm you
8. Your face will be radiant
9. Your mind will be serene
10. You will die unconfused
11. You will be re-born in happy realms

(from Anguttara Nikaya 11.16)

List no. 524

The 11 fruits or benefits of leading the spiritual life (especially, as a monk or nun):

1. You no longer need to be at others' beck and call or work for them
2. You can dedicate your life to spiritual growth
3. You gain an inner trust in the Dhamma
4. Moral behavior
5. Limiting and guarding sense contacts
6. Mindfulness and clear comprehension
7. Contentment
8. Patience
9. The jhanas
10. Insight wisdom
11. Letting go of cravings

List no. 525

11 ways to the deathless (Nibbana):

(*The first seven jhanas and the four brahma-viharas*)
(from Anguttara Nikaya 11.17)

List no. 526

11 obstructions to spiritual growth for a monk:

1. There is the case where a monk is not well-versed in forms.
2. He is unskilled in characteristics.
3. There is the case where a monk acquiesces with an arisen thought of sensuality or to ill-will. He does not abandon it, dispel it, demolish it, or wipe it out of existence.
4. There is the case where a monk, on seeing a form with the eye, grasps at themes or details by which — as he dwells without restraint over the faculty of the eye — evil, unskillful qualities such as greed or distress might assail him. Or he grasps through any of the other sense doors.
5. There is the case where a monk does not teach others in detail the Dhamma as he has heard and mastered it.
6. There is the case where a monk does not go time and again to the monks who are learned, well-versed in the tradition.
7. There is the case where a monk, when the Dhamma-Vinaya proclaimed by the Tathagata is being taught, doesn't gain knowledge of the meaning, doesn't gain knowledge of the Dhamma, doesn't gain joy connected with the Dhamma.
8. There is the case where a monk does not discern, as it actually is, the noble eightfold path.
9. There is the case where a monk does not discern, as they actually are, the Four Foundations of Mindfulness.
10. There is the case where a monk — when faithful householders invite him to accepts gifts of cloth, alms food, lodgings, and medicinal requisites for curing the sick — knows no moderation in taking.
11. There is the case where a monk shows no extra respect for the elder monks with seniority, who have been ordained long, who are leaders of the Community.

(from Anguttara Nikaya 11.18)

List no. 527

11 factors that support spiritual growth in a monk:

(*Same as above, reversed*)

List no. 528

11 qualities to make grow for the full comprehension and ending of lust:

(*The four jhanas, the four brahma-viharas, the realm of infinite space, of infinite consciousness, and the realm of no-thing*)

List no. 529

11 qualities to make grow for the full comprehension and ending of malice:

(*The four jhanas, the four brahma-viharas, the realm of infinite space, of infinite consciousness, and the realm of no-thing*)

List no. 530

11 qualities to make grow for the full comprehension and ending of delusion:

(*The four jhanas, the four brahma-viharas, the realm of infinite space, of infinite consciousness, and the realm of no-thing*)

List no. 531

11 qualities to make grow for the full comprehension and ending of wrath:

(*The four jhanas, the four brahma-viharas, the realm of infinite space, of infinite consciousness, and the realm of no-thing*)

List no. 532

11 qualities to make grow for the full comprehension and ending of ill-will:

(*The four jhanas, the four brahma-viharas, the realm of infinite space, of infinite consciousness, and the realm of no-thing*)

List no. 533

11 qualities to make grow for the full comprehension and ending of depreciation / hypocrisy:

(*The four jhanas, the four brahma-viharas, the realm of infinite space, of infinite consciousness, and the realm of no-thing*)

List no. 534

11 qualities to make grow for the full comprehension and ending of spite:

(*The four jhanas, the four brahma-viharas, the realm of infinite space, of infinite consciousness, and the realm of no-thing*)

List no. 535

11 qualities to make grow for the full comprehension and ending of jealousy:

(*The four jhanas, the four brahma-viharas, the realm of infinite space, of infinite consciousness, and the realm of no-thing*)

List no. 536

11 qualities to make grow for the full comprehension and ending of stinginess:

(*The four jhanas, the four brahma-viharas, the realm of infinite space, of infinite consciousness, and the realm of no-thing*)

List no. 537

11 qualities to make grow for the full comprehension and ending of illusion:

(*The four jhanas, the four brahma-viharas, the realm of infinite space, of infinite consciousness, and the realm of no-thing*)

List no. 538

11 qualities to make grow for the full comprehension and ending of treachery:

(*The four jhanas, the four brahma-viharas, the realm of infinite space, of infinite consciousness, and the realm of no-thing*)

List no. 539

11 qualities to make grow for the full comprehension and ending of stubbornness:

(*The four jhanas, the four brahma-viharas, the realm of infinite space, of infinite consciousness, and the realm of no-thing*)

List no. 540

11 qualities to make grow for the full comprehension and ending of impetuousity:

(*The four jhanas, the four brahma-viharas, the realm of infinite space, of infinite consciousness, and the realm of no-thing*)

List no. 541

11 qualities to make grow for the full comprehension and ending of overbearing pride:

(*The four jhanas, the four brahma-viharas, the realm of infinite space, of infinite consciousness, and the realm of no-thing*)

List no. 542

11 qualities to make grow for the full comprehension and ending of intoxification of mind:

(*The four jhanas, the four brahma-viharas, the realm of infinite space, of infinite consciousness, and the realm of no-thing*)

List no. 543

11 things for energy to grow:

1. Reflection on the long-term dangers of inactivity such as rebirth to a woeful state
2. Reviewing the benefits to be gained by energetic praxis
3. Remembering that no journey can ever be ended by a lazy one
4. Giving credit to the good givers of the alms-food received
5. Honoring the greatness of the prior effort of the Master
6. Honoring the greatness of the prior effort of the lineage
7. Removing laxity by perceiving light, change posture and open air
8. Avoidance of slack, lazy, sluggish, negligent and careless people
9. Friendship with enthusiastic, energetic and persistent people
10. Reviewing the four right efforts often and systematically
11. Commitment and resolute determination to arouse more energy

(from Samyutta Nikaya 46)

List no. 544

11 things for joy to grow:

1. Recollection of the supreme and sublime uniqueness of the Buddha.
2. Recollection of the supreme and sublime uniqueness of the Dhamma.
3. Recollection of the supreme and sublime uniqueness of the Sangha.
4. Recollection of the supreme and sublime efficacy of pure morality.
5. Recollection of the supreme and sublime efficacy of prior generosity.
6. Recollection of the qualities that gave the devas their divinity.
7. Remembering the stilled silent state of blissful Peace.
8. Avoidance of primitive, violent, angry, rough, and coarse people.
9. Friendship with refined and kind people, who often smile in silent ease.

10. Reviewing by reading many inspiring Dhamma discourses.
11. Commitment and resolute determination to elevate the mind by joy.

(from Samyutta Nikaya 46)

List no. 545

11 things for concentration to grow:

1. Keeping own body, behaviour, belongings and surroundings completely clean
2. Having routine in recognizing the sign of calm and the sign of non-distraction
3. Ballancing the abilities of faith vs. understanding and energy vs. concentration evenly
4. Controlling, confining and restraining the mind, whenever necessary
5. Pushing, prodding and exerting the mind, whenever needed
6. Gladdening, encouraging and easing the mind, whenever suitable
7. Looking on, just overseeing the mind in equanimity, whenever appropriate
8. Avoiding unconcentrated, agitated, diffuse and scatter-minded people
9. Friendship with concentrated people with direct experience in absorption
10. Frequent reviewing of the mental absorptions (jhanas) and the mental liberations
11. Commitment to focus the mind into one-pointed and absorbed Concentration

(from Samyutta Nikaya 46)

List no. 546

11 super normal (psychic) powers:

1. Having been one, he becomes many
2. Having been many, he becomes one
3. He appears and vanishes
4. He goes unhindered through a wall, through an enclosure, through a mountain, as though through space
5. He dives in and out of the earth as though it were water
6. He walks on water without sinking as though it were earth
7. Seated cross-legged, he travels in space like a bird
8. With his hand he touches and strokes the moon and sun so powerful and mighty
9. He wields bodily mastery even as far as the Brahma-world
10. The divine ear element, which is purified and surpasses the human, that Blessed One hears both kinds of sounds, the heavenly and the human, those that are far as well as near
11. The Blessed One encompasses with his own mind the minds of other beings, other persons

(from Majjhima Nikaya 12 Samyutta Nikaya 12.70)

12

List no. 547

The 12 parts of Dependent Origination:

1. Ignorance, then conditional volitional or willful actions,
2. Conditioned consciousness,
3. Conditioned mental and physical phenomena,
4. The six senses,
5. Conditioned contact,
6. Conditioned sensation,
7. Conditioned desire,
8. Conditioned attachment,
9. The process of becoming,
10. Conditioned birth,
11. Decay,
12. Death, sorrow, pain, and then the process starts over.

(from Samyutta Nikaya 12.23)

List no. 548

12 sources:

1. The eye is the source of seeing
2. Form is the source of the seen
3. The ear is the source of hearing
4. Sound is the source of the heard
5. The nose is the source of smelling
6. Scent is the source of the smelt
7. The tongue is the source of tasting
8. Flavour is the source of the tasted
9. The body is the source of touching
10. Tangibles are the source of the touched
11. The mind is the source of cognizing
12. Mental phenomena are the source of the cognized

List no. 549

12 things to give up to realize Arahantship:

1. Sloth
2. Torpor
3. Restlessness
4. Worry

5. Lack of faith (confidence)
6. Negligence
7. Conceit
8. Inferiority-conceit
9. Superiority-conceit
10. Self-overrating
11. Obstinacy
12. Servility

List no. 550

12 causes of an unsuccessful person:

1. Dislikes the teachings
2. Bad men are dear to him; he approves of bad men
3. He is fond of sleep, lazy, and has anger
4. He does not support (although able) his mother or father
5. Speaks untruthfully to a monk or other religious teacher
6. He is stingy and not generous
7. He is haughty because of his wealth, birth, or clan
8. He squanders money
9. He is dissatisfied with his own spouse and seeks others
10. Jealousy
11. He places a person in authority of questionable character
12. Too much craving and unrealistic expectations

List no. 551

12 types of unwholesome consciousness:

Rooted in Greed:

1. Unprompted consciousness joined with joy and false view.
Example: Greedy and careless one spontaneously enjoys sense pleasure.

2. Prompted consciousness joined with joy and false view.
Ex: Greedy and careless one urged by others enjoys sense pleasure.

3. Unprompted consciousness with joy, but not false view.
Ex: Greedy, yet not careless one spontaneously enjoys sense pleasure.

4. Prompted consciousness joined with joy, but not false view.
Ex: Greedy, though not careless one urged on enjoys sense pleasure.

5. Unprompted consciousness with equanimity and false view.
Ex: Greedy and careless one spontaneously indifferent takes pleasure.

6. Prompted consciousness joined with equanimity and false view.
Ex: Greedy and careless one, urged on, yet indifferent takes pleasure.

7. Unprompted consciousness with equanimity, but no false view.
Ex: Greedy, not careless one spontaneously and bored takes pleasure.

8. Prompted consciousness with equanimity, but no false view.
Ex: Greedy, not careless, one urged on, takes pleasure not enjoying.
The common false view is here: There is no danger in sense pleasure.
Addicted to sensing, beings have been drawn back into birth and death billions of times and thus killed by this sense pleasure billions of times.
Sense pleasure is therefore the most dangerous of all serial killers.

Rooted in Hate:

9. Unprompted consciousness joined with sorrow and aversion.
Example: Angry and frustrated one spontaneously harms or kills.

10. Prompted consciousness joined with sorrow and aversion.
Ex: Angry and frustrated one, urged on by others, harms or kills.

Rooted in Confusion:

11. Consciousness joined with indifference, doubt, and uncertainty.
Ex: Confused one cannot make up one's mind nor take any decision.

12. Consciousness joined with indifference, and restless agitation.
Ex: Confused one remains distracted, scattered, and unsettled.

(from Abhidhamma Dhammasangani, Visuddhimagga XIV. 81)

List no. 552

12 Formless sphere consciousness types:

(Formless-Sphere Moral Consciousness)

1. Moral Jhāna consciousness dwelling on the "Infinity of Space"
2. Moral Jhāna consciousness dwelling on the "Infinity of Consciousness"
3. Moral Jhāna consciousness dwelling on "Nothingness"
4. Moral Jhāna consciousness wherein "Perception neither is nor is not"

(These are the four types of *arūpa-jhāna* Moral consciousness)

(Formless-sphere Resultant Consciousness)

5. Resultant Jhāna-consciousness dwelling on the "Infinity of Space"
6. Resultant Jhāna-consciousness dwelling on the "Infinity of Consciousness"
7. Resultant Jhāna-consciousness dwelling on "Nothingness"
8. Resultant Jhāna-consciousness wherein "Perception neither is nor is not"

(These are four types of *arūpa-jhāna* Resultant consciousness)

(Formless-sphere Functional Consciousness)

9. Functional Jhāna-consciousness dwelling on the "Infinity of Space"
10. Functional Jhāna-consciousness dwelling on the "Infinity of Consciousness"
11. Functional Jhāna-consciousness dwelling on "Nothingness"
12. Functional Jhāna-consciousness wherein "Perception neither is nor is not"

(These are the four types of *arūpa-jhāna* Functional consciousness)

(from Abhidhamma, Dhammasangani)

13

List no. 553

The 13 major Rx for Total Wellness:

See chapter 13 for the list of meditations that can be used to overcome ailments such as, physical ailments, hypertension, ill-will / anger, aversion, lust, sloth and torpor, and others.

List no. 554

13 ascetic type practices conducive for jhana attainments:

1. Refuse rag-wearer
2. Triple robe-wearer
3. Almsfood-eater
4. House-to-house walker’s practice
5. The practice of being a one-session eater
6. The practice of eating what is dropped in the bowl
7. The later food refusers practice
8. The forest dweller’s practice
9. The tree-root dweller’s practice
10. The open air-dweller’s practice
11. The charnel ground dweller’s practice
12. The any bed user’s practice
13. The sitter’s practice

(from Therigatha 16.7)

List no. 555

13 sanghadisesas are rules requiring an initial and subsequent meeting of the Sangha (communal meetings). If the monk breaks any rule here he has to undergo a period of probation or displine after which, if he shows himself to be repentant, he may be reinstated by a Sangha of not less than twenty monks. Like the parajikas, the sanghadisesas can only come about through the monk's own intention and cannot be accidentally invoked. The thirteen sanghadisesas are:

1. Discharge of semen, except while dreaming, or getting someone to discharge your semen.
2. Lustful bodily contact with a woman, including kissing or holding hands.
3. Making lustful remarks to a woman alluding to her genitals or sexual intercourse.
4. Requesting sexual favors from a woman, or telling her that she would benefit (i.e., spiritually) from having sex with the monk.
5. Arranging for a date, affair, or marriage between a man and woman.
6. Building a hut without permission from the Sangha, or building a hut that exceed 3 x 1.75 meters in size.
7. Having someone else build a hut for you without permission from the sangha, or exceeding 3 x 1.75 meters in size.
8. Making unfounded charges about another bhikkhu in the hopes of having him disrobed.
9. Making deceitfully worded charges about another bhikkhu in the hopes of having him disrobed.
10. Agitating for a schism, even after having been rebuked three times.
11. Supporting an agitator, even after he was rebuked three times. (This only applies if there are fewer than four supporters.)
12. Rejecting well-grounded criticism, even after having been rebuked three times.
13. Criticizing the justice of one's own banishment, even after having been rebuked three times.

(from the Vinaya Pitaka)

14

List no. 556

14 factors of enlightenment:

The Seven Factors of Enlightenment become 14 when awareness is put to the internal and external states of each factor.

1. Mindfulness of all internal states
2. Mindfulness of all external states
3. Investigation of internal states
4. Investigation of external states
5. Energy of the body
6. Energy of the mind

7. Rapturous joy with thinking
8. Rapturous joy without thinking
9. Calm and tranquility of the body
10. Calm and tranquility of the mind
11. Concentration associated with thinking
12. Concentration without thinking
13. Equanimity regarding internal states
14. Equanimity regarding external states

(from Samyutta Nikaya 46)

15

List no. 557

15 Essential of being:

1. Arising and non-arising are to be directly known
2. Occurrence and non-occurrence
3. The sign of a formation and non-sign
4. Accumulation of kamma and non-accumulation
5. Rebirth linking and non-rebirth-linking
6. Destination on rebirth and non-destination
7. Generation of aggregates and non-generation
8. Rearising and non-rearising
9. Birth and non-rebirth
10. Ageing and non-ageing
11. Sickness and non-sickness
12. Death and non-death
13. Sorrow and non-sorrow
14. Lamentation and non-lamentation
15. Despair and non-despair

List no. 558

15 Form-sphere consciousness:

(Form-Sphere Moral Consciousness)

1. First Jhāna moral consciousness together with initial application, sustained application, joy, happiness, and one-pointedness.
2. Second Jhāna moral consciousness together with sustained application, joy, happiness, and one-pointedness,
3. Third Jhāna moral consciousness together with joy, happiness, and one-pointedness,
4. Fourth Jhāna moral consciousness together with happiness and one-pointedness.
5. Fifth Jhāna moral consciousness together with equanimity and one-pointedness.

These are the five types of Form-Sphere Moral consciousness.

(Form-Sphere Resultant Consciousness)

6. First Jhāna Resultant consciousness together with initial application, sustained application, joy, happiness, and one-pointedness
7. Second Jhāna Resultant consciousness together with sustained application, joy, happiness, and one-pointedness
8. Third Jhāna Resultant consciousness together with joy, happiness, and one-pointedness
9. Fourth Jhāna Resultant consciousness together with happiness and one-pointedness
10. Fifth Jhāna Resultant consciousness together with equanimity and one-pointedness

These are the five types of Jhāna Resultant consciousness

(Form-Sphere Functional Consciousness)

11. First Jhāna Functional consciousness together with initial application, sustained application, joy, happiness and one-pointedness
12. Second Jhāna Functional consciousness together with sustained application, joy, happiness, and one-pointedness
13. Third Jhāna Functional consciousness together with joy, happiness, and one-pointedness
14. Fourth Jhāna Functional consciousness together with happiness and one-pointedness
15. Fifth Jhāna Functional consciousness together with equanimity and one-pointedness

These are the five types of Form-Sphere Functional consciousness

(from Abhidhamma, Dhammasangani)

16

List no. 559

The 16 Stages of Insight Knowledge:

1. Knowledge of the distinction between mental and physical states
2. Knowledge of the cause and effect relationship between mental and physical states
3. Knowledge of mental and physical processes as impermanent, unsatisfactory, and not-self
4. Knowledge of arising and passing away
5. Knowledge of dissolution (ceasing) of formations
6. Knowledge of the fearful nature of mental and physical states
7. Knowledge of mental and physical states as unsatisfactory
8. Knowledge of disenchantment
9. Knowledge of the desire to abandon the worldly state
10. Knowledge which investigates the Path to deliverance and which instills a decision to practice further to completion
11. Knowledge which regards mental and physical states with dispassion

12. Knowledge which conforms to the Four Noble Truths, prepares entry to the Path, attains the fruit of the Path, and approaches nibbana by way of either impermanence, unsatisfactoriness, or not-self
13. Knowledge of deliverance from the worldly condition
14. Knowledge by which defilements are abandoned and are overcome by destruction
15. Knowledge which realizes the fruit of the Path and has nibbana as object
16. Knowledge which reviews the defilements still remaining

List no. 560

The 16 steps of breath meditation:

1. Breathing in long one discerns, “I’m breathing in long;” or breathing out long, one discerns, “I’m breathing out long.”
2. Or breathing in short, one discerns, “I’m breathing in short;” or breathing out short, one discerns, “I’m breathing out short.”
3. One trains oneself, “I’ll breathe in and out sensitive to the entire body.”
4. One trains oneself, “I’ll breathe in and out calming bodily fabrication” [the in-and-out breath].
5. One trains oneself, “I’ll breathe in and out sensitive to refreshment.”
6. One trains oneself, “I’ll breathe in an out sensitive to ease.”
7. One trains oneself, “I’ll breathe in and out sensitive to mental fabrication.”
8. One trains oneself, “I’ll breathe in and out calming mental fabrication.”
9. One trains oneself, “I’ll breathe in and out sensitive to the mind.”
10. One trains oneself, “I’ll breathe in and out gladdening the mind.”
11. One trains oneself, “I’ll breathe in and out steadying the mind.”
12. One trains oneself, “I’ll breathe in and out releasing the mind.”
13. One trains oneself, “I’ll breathe in and out focusing on inconstancy.”
14. One trains oneself, “I’ll breathe in and out focusing on dispassion.”
15. One trains oneself, “I’ll breathe in and out focusing on cessation.”
16. One trains oneself, “I’ll breathe in and out focusing on relinquishment.”

List no. 561

16 kinds of views:

1. Hedonistic views
2. Views about self
3. Wrong view
4. Views about individuality
5. Views of eternity based on individuality
6. Views of annihilation based on individuality
7. Views assuming finiteness
8. Views about past finiteness
9. Views about future finiteness
10. Views that fetter, to harm
11. Views that shackle with the conceit ‘I’

12. Views that shackle with the conceit 'mine'
13. Views associated with self theories
14. Views associated with world-theories
15. Views of being (as eternity)
16. Views of non-being (as annihilation)

17

List no. 562

The 17 parts of a course of cognition:

1. Past subconsciousness
2. Vibrating subconsciousness
3. Arrest subconsciousness
4. Sense-door consciousness
5. Sense consciousness
6. Receiving consciousness
7. Investigating consciousness
8. Determining consciousness
9. Impulsion
10. Impulsion
11. Impulsion
12. Impulsion
13. Impulsion
14. Impulsion
15. Impulsion
16. Registering consciousness
17. Registering consciousness

(from Abhidhamma, Dhammasangani)

List no. 563

17 ways mindfulness arises:

1. By personal experience
2. By some outside influence
3. By the impression made by the greatness of some occasion
4. From the consciousness of welfare, remembering happiness
5. From consciousness of woe
6. From a similar appearance
7. From a dissimilar appearance
8. From understanding due to speech
9. From a distinguishing mark
10. From being urged to recollect

11. From reckoning
12. From calculation
13. By learning by heart
14. From mental development
15. By reference to a book
16. From association of ideas
17. From what was experienced

18

List no. 564

The 18 Principal Insights:

1. The contemplation of impermanence abandons the perception of permanence
2. The contemplation of suffering abandons the perception of pleasure
3. The contemplation of non-self abandons the perception of self
4. The contemplation of disenchantment abandons delighting
5. The contemplation of fading away abandons lust
6. The contemplation of cessation abandons originating
7. The contemplation of relinquishment abandons grasping
8. The contemplation of destruction abandons the perception of compactness
9. The contemplation of passing away abandons the accumulation (of kamma)
10. The contemplation of change abandons the perception of stability
11. The contemplation of the signless abandons the sign
12. The contemplation of the desireless abandons desire
13. The contemplation of voidness abandons adherence (to the notion of permanent self)
14. The higher wisdom of insight into phenomena abandons adherence due to grasping at a core
15. Correct knowledge and vision abandons adherence due to confusion
16. The contemplation of danger abandons adherence due to attachment
17. The contemplation of reflection abandons non-reflection
18. The contemplation of turning away abandons adherence due to bondage

List no. 565

The 18 books of the Khuddaka Nikaya, division of short books of the Sutta Pitaka of the Pali Canon:

1. Khuddakapath – Minor Reading and Illustrator
2. Dhammapada – The word of the Doctrine
3. Udana – Exclamations
4. Itivuttaka – The thus-saids
5. Sutta Nipata – The Sutta collection
6. Vimanavatthu – Stories of the celestial mansions
7. Petavatthu – Stories of the hungry ghosts
8. Theragatha – Verses of the elder monks

9. Therigatha – Verses of the elder nuns
10. Jataka – Birth stories
11. Niddesa – Exposition
12. Patisambhidamagga – Path of discrimination (of mind states)
13. Apadana – Stories
14. Buddhavamsa – History of the buddhas
15. Cariyapitaka – Basket of conduct
16. Nettippakarana – (Burmese tipitaka only)
17. Petakopadesa – (Burmese tipitaka only)
18. Milindapanha – (Burmese tipitaka only)

(*15 books, if you do not count the ones that are only in the Burmese tipitaka*)

List no. 566

18 fruits of ascetic practices:

1. Their behavior is thoroughly purified
2. The course well fulfilled
3. Body and speech well guarded
4. Conduct of the mind well purified
5. Energy well exerted
6. Fear allayed
7. False view of self gone to destruction
8. Annoyance has ceased
9. Loving-kindness is established
10. Nutriment is fully comprehended
11. There is esteem by all beings
12. There is moderation in eating
13. Intentness of watchfulness
14. There is the recluseship state
15. There is abiding in comfort
16. There is abhorrence of evil
17. Delight in aloofness
18. Constant diligence

List no. 567

18 explorations of the intellect:

Seeing a form via the eye, one explores a form that can act as the basis for happiness, one explores a form that can act as the basis for unhappiness, one explores a form that can act as the basis for equanimity. (*Similarly with the other senses; all six senses by examining for happiness, unhappiness, and equanimity, totaling 18*.)

(from Majjhima Nikaya 137, Anguttara Nikaya 3.61)

List no. 568

18 feelings:

The six senses classified as either happy, sad, or with equanimity.

(from Samyutta Nikaya 36.22)

List no. 569

18 kinds of obsession by views:

1. Any view that is a recourse to views
2. A thicket of views
3. A wilderness of views
4. A clash of views
5. A travesty of views
6. A fetter of views
7. A dart of views
8. Constraint of views
9. Impediment of views
10. Thong of views
11. Pitfall of views
12. Underlying tendency to views
13. Burning (torment) of views
14. Fever (anguish) of views
15. Knot of views
16. Clinging of views
17. Misinterpretation by views
18. Misapprehension through views

List no. 570

18 types of rootless consciousness:

1. Eye-consciousness, accompanied by indifference
2. Ear-consciousness
3. Nose-consciousness
4. Tongue consciousness
5. Body-consciousness, accompanied by pain
6. Receiving consciousness, accompanied by indifference
7. Investigating consciousness, accompanied by indifference

(These seven are the immoral resultant types of consciousness)

(Moral Resultant Consciousness without Roots)

8. Moral resultant Eye-consciousness, accompanied by indifference
9. Ear-consciousness
10. Nose-consciousness
11. Tongue-consciousness
12. Body-consciousness, accompanied by happiness
13. Receiving consciousness, accompanied by indifference
14. Investigating consciousness, accompanied by pleasure
15. Investigating consciousness, accompanied by indifference

(These eight are the moral resultant types of consciousness without *Hetu*.)

(Functional Consciousness without Roots)

16. Five Sense-door adverting consciousness, accompanied by indifference
17. So is mind-door adverting consciousness
18. Smile-producing consciousness, accompanied by pleasure

(from Abhidhamma, Dhammasangani)

20

List no. 571

20 qualities of recluseship:

1. The best form of self-restraint
2. The highest kind of self-control
3. Right conduct
4. Calm manners
5. Mastery over deeds and words
6. Subjugation of the senses
7. Patience
8. Docility
9. Fairing in solitude
10. Delight in solitude
11. Meditation in solitude
12. Conscience-and-shame
13. Energy
14. Diligence
15. Undertaking the training
16. Recitation of the rules
17. Interrogation by a teacher or preceptor
18. Delight in morality
19. Freedom from attachment to worldly things
20. Fulfillment of the rules of training, wearing of the saffron robes and being shaven

List no. 572

20 factors siding with skillfulness:

1. Right Understanding
2. Right Thought
3. Right Speech
4. Right Action
5. Right Livelihood
6. Right Effort
7. Right Mindfulness
8. Right Concentration
9. Right Knowledge
10. Right Deliverance

(*With fermentations and without fermentations, making it a total of 20*)
(from Majjhima Nikaya 117)

List no. 573

20 factors siding with unskillfulness:

(*Same as above, without skillful qualities or not being practiced*)

List no. 574

20 qualities that can lead one into purgatory according to his actions:

1. He takes lives, such as a hunter, bloody handed, given up to killing and slaying, void of compassion for all tiny creatures.
2. He takes what is not given
3. He acts wrongly in sensual desires
4. He engages in untruthful speech
5. He engages in slander
6. He engages in harsh speech
7. He engages in idle babble
8. He is covetous and envious of others
9. He engages in harmful thoughts
10. He has wrong understanding

11 through 20 = all of the above, with encouraging another to do so for each

(Anguttara Nikaya 10. 211)

List no. 575

20 qualities that lead one to a heavenly realm:

(*Same as above, reversed*)

List no. 576

20 causes of contention (attachment to views):

1. Those who, adhering to their views, dispute "this only is the truth," either bring blame upon themselves or obtain praise thereby.

2. The result of the praise is trifling and not enough to bring about tranquillity. I say there are two results of dispute [victory and defeat]; having seen this, let no one dispute, realizing nibbāna where there is no dispute.

3. The wise one does not embrace all those views that have arisen amongst worldly people. Should he who is free from views be pleased with what has been seen and heard and remain dependent on them?

4. Those who consider moral practices to be the highest say: "purity comes through restraint; having undertaken a holy practice, let us train in it whence purity comes." But those so-called experts are still immersed in samsāra.

5. If he falls away from moral conduct and holy practices, he trembles, having failed in his action; he longs here for purity like a traveller who has lost his caravan while he is away from home.

6. Having abandoned formal religious practices altogether and actions both "good" and "bad", neither long for "purity" nor "impurity," he wanders aloof abstaining from both without adhering to either extreme.

7. Practising loathsome penances or adhering to what has been seen, heard or thought, they praise purity in high voices - but they are not free from craving for recurring existence.

8. For him who desires, more desires result; he trembles, deluded by imaginary views. For him who has overcome death and birth why should he tremble and what would he yearn for?

9. What some regard as the highest view others consider to be worthless. They all claim to be experts: which of them indeed is right?

10. Each one claims that his own view is perfect and the belief of others is inferior. Thus they enter into dispute; thus each of them says that his own opinion is true.

11. If a view becomes worthless because it is censured by others, then no one will be distinguished because each one firmly regards another's view as low whilst one's own alone is regarded as true.

12. Just as they honour their views, likewise they praise their ways. If all their views are true then their purity must also be peculiar to them.

13. To the noble one there is no lead from others, nothing to embrace after investigation of views; he, therefore, has transcended disputation, for he does not see another's view as the best.

14. "I know and see, this is just so" thus saying, some claim purity through that view. What is the point in saying that one has "seen" (the truth) if rival views are put forward.

15. The man sees mind and matter and having seen he takes them as permanent. Let him see either much or little for experts do not say: "purity comes by that."

16. Not easy to discipline is the dogmatist who says this is the truth, being misguided by views: Saying that good is in such preconceptions, he is given to saying that purity is inherent as he has so seen.

17. The noble one having perceived things through knowledge, does not enter into speculations. Having learnt of diverse theories that have arisen among others, he is indifferent to them whilst others labour to embrace them.

18. The sage, being freed from worldly ties, remains peaceful among the restless. He is indifferent to sectarian squabbles, not embracing them whilst others remain attached.

19. Having abandoned former defilements, not inducing new ones, not become partisan, he is free from dogmatic views. Being wise, he neither clings to the world nor blames himself.

20. By overcoming all the theories based on seen, heard or thought he is a sage who has released his burden and is liberated, not imaginative in views, not aspiring for anything, so said the Buddha.

(from Khuddaka Nikaya, Sutta Nipata)

22

List no. 577

The 22 Faculties:

1. Eye
2. Ear
3. Nose
4. Tongue

5. Body
6. Femininity
7. Masculinity
8. Vitality
9. Mind
10. Happiness
11. Pain
12. Pleasure
13. Displeasure
14. Equanimity
15. Confidence
16. Effort
17. Mindfulness
18. Concentration
19. Wisdom
20. The thought, “I will realize the unknown”
21. Highest Realization
22. The faculty of the person who has fully realized

24

List no. 578

The 24 Causal Relations:

1. Root
2. Object
3. Predominance
4. Contiguity
5. Immediacy
6. Co-nascence
7. Mutuality (or Reciprocity)
8. Dependence
9. Powerful Dependence (or Sufficing)
10. Pre-nascence (or Antecedence)
11. Post-nascence (or Post Occurrence)
12. Repetition (or Habitual Recurrence)
13. Kamma
14. Effect
15. Nutriment
16. Control
17. Jhana (Meditative Absorption)
18. Path
19. Association
20. Dissociation
21. Presence

22. Absence
23. Separation
24. Non-separation

(from Patthana, the last book of the Abhidhamma)

List no. 579

24 types of beautiful consciousness of the sense sphere:

(Eight Types of Moral Consciousness)

1. One consciousness, unprompted, accompanied by pleasure, associated with knowledge
2. One consciousness, prompted, accompanied by pleasure, associated with knowledge
3. One consciousness, unprompted, accompanied by pleasure, dissociated with knowledge
4. One consciousness, prompted, accompanied by pleasure, dissociated with knowledge
5. One consciousness, unprompted, accompanied by indifference*, associated with knowledge
6. One consciousness, prompted, accompanied by indifference, associated with knowledge
7. One consciousness, unprompted, accompanied by indifference, dissociated with knowledge
8. One consciousness, prompted, accompanied by indifference, dissociated with knowledge

These are the eight types of moral consciousness, with Roots, of the sensuous sphere.

(Eight types of Resultant Consciousness)

9. One consciousness, unprompted, accompanied by pleasure, associated with knowledge
10. One consciousness, prompted, accompanied by pleasure, associated with knowledge
11. One consciousness, unprompted, accompanied by pleasure, dissociated with knowledge
12. One consciousness, prompted, accompanied by pleasure, dissociated with knowledge
13. One consciousness, unprompted, accompanied by indifference, associated with knowledge
14. One consciousness, prompted, accompanied by indifference, associated with knowledge
15. One consciousness, unprompted, accompanied indifference, dissociated with knowledge
16. One consciousness, prompted, accompanied indifference, dissociated with knowledge

These are the eight types of Resultant Consciousness, with Hetus, of the sensuous sphere

(Eight types of Functional Consciousness)

17. One consciousness, unprompted, accompanied by pleasure, associated with knowledge
18. One consciousness, prompted, accompanied by pleasure, associated with knowledge
19. One consciousness, unprompted, accompanied by pleasure, dissociated with knowledge
20. One consciousness, prompted, accompanied by pleasure, associated with knowledge
21. One consciousness, unprompted, accompanied by indifference, dissociated with knowledge
22. One consciousness, prompted, accompanied by indifference, associated with knowledge
23. One consciousness, unprompted, accompanied by indifference, dissociated with knowledge
24. One consciousness, prompted, accompanied by indifference, dissociated with knowledge

(from Abhidhamma, Dhammasangani)

28

List no. 580

The 28 special qualities of solitary meditation:

1. It protects the meditator
2. It increases lifespan
3. It gives strength
4. Cleanses him from faults
5. Removes him from a bad reputation
6. Conduces to fame
7. Dispels discontent
8. Furnishes content
9. Removes fear
10. Makes for self-confidence
11. Removes indolence
12. Generates energy
13. Removes lust
14. Removes hatred
15. Removes delusion
16. Humbles pride
17. Breaks down all doubt
18. Makes the mind one-pointed
19. Makes the mind pliable
20. Produces joy
21. Makes him serious
22. Gains him much advantage
23. Makes him worthy of reverence
24. Brings rapture
25. It fills him with delight
26. Shows the true nature of formations
27. Uproots beoming and rebirth
28. Yields complete recluseship

List no. 581

The 28 special qualities of ascetic practices:

1. A pure means of livelihood
2. Its fruit is happy
3. It is blameless
4. It does not bring suffering to others
5. It has no fear
6. It is trouble-free
7. It is exclusively for growth

8. It is not for declining
9. It is not a deception
10. It is a protection
11. It is a giver of what is longed for
12. It is a taming for all beings
13. It is of benefit to restraint
14. It is seemly
15. Independent
16. Liberated
17. It is for the destruction of lust
18. It is for the destruction of hatred
19. It is for the destruction of delusion
20. For the getting rid of pride
21. The cutting off of wrong thought
22. The crossing over of doubts
23. The suppression of idleness
24. The getting rid of discontent
25. It engenders patience
26. It is beyond compare
27. Immeasurable
28. Leading to the destruction of all suffering

List no. 582

The 28 Buddhas:

There have been 28 samma-sam-buddhas (teaching Buddhas who rediscover the Dhamma and teach the masses when the Dhamma has died-out), ending in the historical Buddha of our time. The Buddha was not the first Buddha, nor the last.

1. Taṇhaṃkara
2. Medhaṃkara
3. Saraṇaṃkara
4. Dipankara
5. Koṇḍañña
6. Maṃgala
7. Sumana
8. Revata
9. Sobhita
10. Anomadassi
11. Paduma
12. Nārada
13. Padumuttara
14. Sumedha
15. Sujāta
16. Piyadassi

17. Atthadassi
18. Dhammadassi
19. Siddhattha
20. Tissa
21. Phussa
22. Vipassi
23. Sikhi
24. Vessabhū
25. Kakusandha
26. Koṇāgamana
27. Kassapa Buddha
28. Gotama Buddha

(from the Khuddaka Nikaya, Buddhavamsa)

30

List no. 583

30 qualities that can lead one into purgatory according to his actions:

1. He takes lives, such as a hunter, bloody handed, given up to killing and slaying, void of compassion for all tiny creatures.
2. He takes what is not given
3. He acts wrongly in sensual desires
4. He engages in untruthful speech
5. He engages in slander
6. He engages in harsh speech
7. He engages in idle babble
8. He is covetous and envious of others
9. He engages in harmful thoughts
10. He has wrong understanding

11 through 20 = all of the above, with encouraging another to do so for each
21 through 30 = the above 1-10, with approving of so doing, for each

(Anguttara Nikaya 10. 212)

List no. 584

30 qualities that lead one to a heavenly realm:

(*Same as above, reversed*)

List no. 585

30 nissaggiya pacittiya are rules entailing "confession with forfeiture." They are mostly concerned with the possessing of items which are disallowed or obtained in disallowable ways. The monk has to forfeit the item and then confess his offence to another monk. The thirty nissaggiya pacittiya for bhikku are:

1. Keeping an extra robe for more than ten days after receiving a new one.
2. Sleeping in a separate place from any of his three robes.
3. Keeping an out-of-season robe for more than thirty days when one has expectation for a new robe.
4. Getting an unrelated bhikkuni to wash your robes for you.
5. Accepting robes from a bhikkuni as a gift.
6. Accepting robes from the laity, except when one's own robes have been destroyed, or one is asking for the sake of another bhikku.
7. Accepting too many robes from the laity when one's own robes have been destroyed.
8. Accepting a robe from a lay person after telling them that their robe is too cheap for you.
9. Accepting a robe from the laity after asking two or more of them to pool their funds in order to buy a nicer robe.
10. Accepting a robe after coming to the treasurer to get the robe more than six times (since this indicates an excess of desire).
11. Owning a blanket or rug made of silk.
12. Making or accepting a blanket or rug made from pure black wool.
13. Making or accepting a blanket or rug made from more than 50% black wool.
14. Making or accepting a blanket or rug fewer than six years after you last made or accepted one.
15. Making or accepting a sitting rug without incorporating at least one old piece of felt 25 cm. square, for the sake of discoloring it.
16. Carrying raw wool for more than 48 km.
17. Getting a bhikkuni to wash, dye, or card raw wool.
18. Accepting gold or money, or telling someone how to donate it. If money is placed in a bhikku's presence he may not recognize it as his nor tell someone else to take care of it for him. Bhikkus often have stewards who will take care of donations, but the stewards are always free to take the money and leave.
19. Buying or selling goods.
20. Trading goods with anyone besides other bhikkus.
21. Keeping an extra alms bowl for more than ten days after receiving a new one.
22. Asking for a new bowl when your old bowl is not beyond repair.
23. Taking a medicine from storage for more than seven days.
24. Using a rains-bathing cloth before the last two weeks of the fourth month of the hot season, or accepting one before the fourth month.
25. Taking back a loaned robe out of anger.
26. Getting thread, and getting people to weave thread for you.
27. Receiving cloth after telling its weavers to increase the quality for you.
28. Keeping robes past the end of the season after accepting them during the last eleven days of the Rains Retreat, (Vassa) .

29. Being separated from your robes for more than six nights if you are living in a dangerously distant village and need to separate yourself from your robes after the Rains Retreat.
30. Persuading a donor to give gifts to oneself, when they were previously intended for the sangha at large.

(from the Vinaya Pitaka)

31

List no. 586

The 31 planes of existence:

Typical life span not set unless shown in paranthesis; time is in our earth years, for the devas their celestial days and years are different from our concepts of time:

1. Purgatory (hell realms, impermanent)
2. Asuras (jealous beings)
3. Ghosts
4. Animals
5. Humans
6. Devas of the Four Great Kings (9 million years)
7. The 33 Gods (36 million years)
8. Yama devas (144 million years)
9. Contented devas (576 million years)
10. Devas delighting in creation (2.3 billion years)
11. Devas wielding power over others' creations (9.2 billion years)

Numbers 1 – 11 are in the realm of the sense world, can experience sense pleasures and displeasures, mostly pleasure for the devas (impermanent gods or angels).

12. Retinue of Brahma (one-third of an aeon) [1]
13. Ministers of Brahma ((half an aeon) [1]
14. Great Brahmas (one aeon) [1]
15. Devas of limited radiance (2 aeons) [2]
16. Devas of unbounded radiance (4 aeons) [2]
17. Devas of streaming radiance (8 aeons) [2]
18. Devas of limited glory (16 aeons) [Third jhana, minor degree]
19. Devas of unbounded glory (32 aeons) [Third jhana, medium degree]
20. Devas of refulgent glory (64 aeons) [Third jhana, highest degree]
21. Very fruitful devas (500 aeons) [4]
22. Unconscious beings (500 aeons) [4]
23. Devas not falling away (1,000 aeons) [4]
24. Untroubled devas (2,000 aeons) [4]
25. Beautiful, clearly visible devas (4,000 aeons) [4]
26. Clear-sighted devas (8,000 aeons) [4]

27. Peerless devas (16,000 aeons) [4]

Numbers 12 – 27 are in the realm of form. There is a subtle body and these deva realms are superior to those in the sense realm. One attains rebirth to these planes based on kamma and spiritual attainments. Attainment of certain jhanas at the time of death or sometime during your life can lead to these levels. The jhana level associated with the levels above is shown in [brackets].

28. Sphere of Infinity of Space (20,000 aeons)
29. Sphere of Infinity of Consciousness (40,000 aeons)
30. Sphere of No-thingness (60,000 aeons)
31. Sphere of Neither Perception nor Non-Perception (84,000 aeons)

Numbers 28 – 31 are in the realm of the formless. This means there is no body of any kind. There is just a type of consciousness, conventional existence as we know it, but without a body. The life spans are very long in the formless realm and one attains to these levels by the formless jhanas these planes are named after, jhanas or realms 5 to 8. Numbers 28- 31 are not necessarily the best places to be. At these levels, one cannot hear the Dhamma from a Buddha or arahant on earth or any other planet.

The best destinations are the pure abodes at numbers 23 – 27 which are deva realms for non-returners. Rebirth to these planes means that enlightenment will be attained while at one of these planes of existence.

32

List no. 587

The 32 Parts of the Body (for reflection on their impure and impermanent nature):

1. Hair
2. Hair of the body
3. Nails
4. Teeth
5. Skin
6. Flesh
7. Sinews
8. Bones
9. Marrow
10. Kidneys
11. Heart
12. Liver
13. Diaphragm
14. Spleen
15. Lungs
16. Bowels

17. Mesentery
18. Stomach
19. Feces
20. Brain
21. Bile
22. Phlegm
23. Pus
24. Blood
25. Sweat
26. Lymph
27. Tears
28. Grease
29. Saliva
30. Nasal mucus
31. Articular fluid
32. Urine

(from Samyutta Nikaya 35.127)

List no. 588

The 32 signs (or marks) of a Great Man:

1. He has feet with a level sole (Pali: supati thapado). Note: "feet with level tread,/ so that he places his foot evenly on the ground,/ lifts it evenly,/ and touches the ground evenly with the entire sole." (Lakkhana Sutta)
2. He has the mark of a thousand-spoked wheel on the soles of his feet (Pali: he thapadatalesu cakkani jatani).
3. He has projecting heels (Pali: ayatapa ni).
4. He has long fingers and toes (Pali: digha nguli).
5. His hands and feet are soft-skinned (Pali: mudutalahathapado).
6. He has netlike lines on palms and soles (Pali: jalahathapado).
7. He has high raised ankles (Pali: ussa nkhapado).
8. He has taut calf muscles like an antelope (Pali: e nimigasadisaja ngho).
9. He can touch his knees with the palms of his hands without bending. (Pali: thitako va anonamanto).
10. His sexual organs are concealed in a sheath (Pali: kosohitavatguyho).
11. His skin is the color of gold (Pali: suva n nava no). "His body is more beautiful than all the gods." (Lakkhana sutta)
12. His skin is so fine that no dust can attach to it (Pali: sukhumacchavi).
13. His body hair are separate with one hair per pore (Pali: ekekalomo).
14. His body hair are blue-black, the color of collyrium, and curls clockwise in rings. (Pali: uddhagalomo).
15. He has an upright stance like that of brahma (Pali: brahmujugatto).
16. He has the seven convexities of the flesh (Pali: satusado). Note: "the seven convex surfaces,/ on both hands, both feet, both shoulders, and his trunk." (Lakkhana Sutta)

17. He has an immense torso, like that of a lion (Pali: sihapuba dhakayo).
18. The furrow between his shoulders is filled in (Pali: pitantara mso).
19. The distance from hand-to-hand and head-to-toe is equal (Pali: nigrodhaparima n dalo). Note: incidentally, these are also the ideal proportions according to Leonardo Da Vinci's Vitruvian Man.
20. He has a round and smooth neck (Pali: samva dakhando).
21. He has sensitive taste-buds (Pali: rasagasagi).
22. His jaw is like that of lion's (Pali: sihahanu).
23. He has a nice smile
24. His teeth are evenly spaced (Pali: samadanto).
25. His teeth are without gaps in-between (Pali: avira ladanto).
26. His teeth are quite white (Pali: sukadanto).
27. He has a large, long tongue (Pali: pahutajivho).
28. He has a voice like that of Brahma (Pali: brahmasaro hiravikabha ni).
29. He has very blue eyes (Pali: abhi nila netto). Note 1: "very (abhi) blue (nila) eyes (netto)" is the literal translation. Nila is the word used to describe a sapphire and the color of the sea, but also the color of a rain cloud. It also defines the color of the Hindu God Krishna. Note 2: "His lashes are like a cow's; his eyes are blue. Those who know such things declare 'A child which such fine eyes will be one who's looked upon with joy. If a layman, thus he'll be/ Pleasing to the sight of all. If ascetic he becomes, Then loved as healer of folk's woes.'" (Lakkhana Sutta)
30. He has eyelashes like an ox (Pali: gopa mukho).
31. He has a white soft wisp of hair in the center of the brow (Pali: una loma bhamukantare jata). Note: this became the symbolic urna.
32. His head is like a royal turban (Pali: u nahisiso). Note that this denotes his cranial protrusion, visible on Buddhist iconography.

This is not part of Buddhism, but rather a remnant from Brahmanism and other ancient beliefs. When the seer Asita came to visit the new born Buddha-to-be, Siddhattha Gotama, he mentions that he sees the signs or marks of a great man and lists some of them. This confirms that this concept is a pre-Buddhist idea.

33

List no. 589

The 33 synonyms for nibbana:

1. The Unconditioned
2. The destruction of lust, hate, delusion
3. The Uninclined
4. The taintless
5. The truth
6. The other shore
7. The subtle
8. The very difficult to see

9. The unaging
10. The stable
11. The undisintegrating
12. The unmanifest
13. The unproliferated
14. The peaceful
15. The deathless
16. The sublime
17. The auspicious
18. The secure
19. The destruction of craving
20. The wonderful
21. The amazing
22. The unailing
23. The unailing state
24. The unafflicted
25. Dispassion
26. Purity
27. Freedom
28. Non-attachment
29. The island
30. The shelter
31. The asylum
32. The refuge
33. The destination and the path leading to the destination

(from Samyutta Nikaya 43)

36

List no. 590

36 feelings:

(*There are six feelings of happiness based on the household life and six based on renunciation; six feelings of sadness based on the household life and six based on renunciation; six feelings of equanimity based on the household life and six based on renunciation*.)

(from Samyutta Nikaya 36.22)

List no. 591

36 states to which beings are attached:

(*Same as above*)

37

List no. 592

The 37 steps to enlightenment:

The Four Foundations of Mindfulness
The Four Supreme Efforts
The Four means to accomplishment
The Five Faculties
The Five Strengths
The Eightfold Middle Path
The Seven factors of enlightenment

(from Majjhima Nikaya 103)
(In chapter 19, I present 84 steps to put it into a more modern language, which includes the above plus other important steps from the Buddha's teachings and also emotional intelligence traits.)

38

List no. 593

The 38 Blessings:

1. Not associating with fools
2. Keeping the company of wise ones
3. Paying reverence to those who are worthy of reverence
4. Having one's abode in a favorable place
5. Gaining merit in the past
6. The pursuit of higher aspirations
7. Being rich in knowledge
8. Being rich in skill
9. The moral precepts, well practiced
10. Using only well-spoken words
11. Supporting parents in every way
12. Caring for the family
13. Unconfused actions
14. Generosity
15. Right living
16. Caring for one's realatives
17. Refraining from unskillful things
18. To abhor unwholeseom things
19. To avoid unwholesome things
20. To avoid intoxicants

21. Diligence in righteousness
22. Reverence
23. Humility
24. Contentment
25. Gratitude
26. Hearing the Dhamma at the right time
27. Patience
28. Compliance
29. Seeing the monks
30. Discussing the Dhamma
31. Self-restraint
32. A holy life
33. Seeing The Four Noble Truths
34. Realizing Nibbana
35. A heart not trembling, unshaken
36. A heart not trembling, sorrowless
37. A heart not trembling, stainless
38. A heart not trembling, secure

(from Khuddaka Nikaya, Sutta Nipata 2.4)

40

List no. 594

The 40 Meditation Subjects:

1. Earth device
2. Water device
3. Fire device
4. Air or wind device
5. Blue device
6. Yellow device
7. Red device
8. White device
9. Space device
10. Consciousness device
11. A corpse that is bloated
12. A corpse that is livid (has patchy discoloration)
13. A corpse that is festering (trickling with pus in broken places)
14. A corpse that is cut up
15. A corpse that is gnawed
16. A corpse that is scattered
17. A corpse that is hacked and scattered
18. A corpse that is bleeding
19. A corpse that is worm-infested

20. A corpse that is a skeleton
21. Contemplation of the Buddha
22. Contemplation of the Dhamma
23. Contemplation of the Sangha
24. Contemplation of Virtue
25. Contemplation of Charity
26. Contemplation of the Devas
27. Mindfulness of Death
28. Mindfulness of the Physical Body
29. Mindfulness of Breathing
30. Contemplation of Calmness
31. Loving-kindness
32. Compassion
33. Sympathy
34. Equanimity
35. Sphere of Infinity of Space
36. Sphere of Infinite Consciousness
37. Sphere of No-thingness
38. Sphere of Neither Perception nor Non-Perception
39. Contemplation of the loathsomeness of food
40. Analysis of the four physical elements

(from the Visuddhimagga)

List no. 595

40 supra-mundane types of consciousness:

1. The First *Jhāna Sotāpatti* Path-consciousness together with initial application, sustained application, joy, happiness, and one-pointedness

2. The Second *Jhāna Sotāpatti* Path-consciousness together with sustained application, joy, happiness, and one-pointedness

3. The Third *Jhāna Sotāpatti* Path-consciousness together with joy, happiness, and one-pointedness

4. The Fourth *Jhāna Sotāpatti* Path-consciousness together with happiness and one-pointedness

5. The Fifth *Jhāna Sotāpatti* Path-consciousness together with equanimity and one-pointedness

These are the five types of *Sotāpatti* Path-consciousness. So are the Sakadāgāmī Path-consciousness, Anāgāmī Path-consciousness, and Arahatta Path-consciousness, making twenty classes of consciousness. Similarly there are twenty classes of Fruit-consciousness. Thus, there are forty types of supra mundane consciousness.

(from Abhidhamma, Dhammasangani)

List no. 596

40 qualities that can lead one into purgatory according to his actions:

1. He takes lives, such as a hunter, bloody handed, given up to killing and slaying, void of compassion for all tiny creatures.
2. He takes what is not given
3. He acts wrongly in sensual desires
4. He engages in untruthful speech
5. He engages in slander
6. He engages in harsh speech
7. He engages in idle babble
8. He is covetous and envious of others
9. He engages in harmful thoughts
10. He has wrong understanding

11 through 20 = all of the above, with encouraging another to do so for each
21 through 30 = the above 1-10, with approving of so doing, for each
31 through 40 = the above 1-10, with speaking in praise thereof

(from Anguttara Nikaya 10.213)

List no. 597

40 qualities that lead one to a heavenly realm:

(*Same as above, reversed*)

52

List no. 598

The 52 Mental Formations:

1. Contact
2. Feeling
3. Perception
4. Volition
5. Concentration of mind
6. Psychic life
7. Attention
8. Initial application
9. Sustained application
10. Effort

11. Pleasurable interest
12. Desire-to-do
13. Deciding
14. Greed
15. Hate
16. Dullness
17. Error
18. Conceit
19. Envy
20. Selfishness
21. Worry
22. Shamelessness
23. Recklessness
24. Distraction
25. Sloth
26. Torpor
27. Perplexity
28. Disinterestedness
29. Amity
30. Reason
31. Faith
32. Mindfulness
33. Modesty
34. Discretion
35. Balance of mind
36. Composure of mental properties
37. Composure of mind
38. Buoyancy of mental properties
39. Buoyancy of mind
40. Pliancy of mental properties
41. Pliancy of mind
42. Adaptability of mental properties
43. Adaptability of mind
44. Proficiency of mental properties
45. Proficiency of mind
46. Rectitude of mental properties
47. Rectitude of mind
48. Right speech
49. Right action
50. Right livelihood
51. Pity
52. Appreciation

(from Dhammasangani, the first book of the Abhidhamma)

55

List no. 599

55 kinds of concentration:

1. Unification of cognizance
2. Mundane
3. Supramundane
4. Concentration with applied-thought and sustained-thought
5. Concentration without applied-thought and with only sustained-thought
6. Concentration without applied-thought and sustained-thought
7. Concentration partaking of diminution
8. Concentration partaking of stagnation
9. Concentration partaking of distinction
10. Concentration partaking of penetration
11. Intentness with happiness
12. Intentness with pleasure
13. Intentness with equanimity
14. Intentness with light
15. Intentness with the sign of reviewing
16. Concentration through recollection of the Enlightened One
17. Concentration through recollection of the Dhamma
18. Concentration through recollection of the Sangha
19. Concentration through recollection of virtue
20. Concentration through recollection of generosity
21. Concentration as mental unification and non-distraction through recollection of deities
22. Skill in concentration
23. Skill in attainment of concentration
24. Skill in remaining in concentration
25. Skill in emerging from concentration
26. Skill in health of concentration
27. Skill in the domain of concentration
28. Skill in guiding concentration
29. Concentration through the earth kasina
30. Concentration through the water kasina
31. Concentration through the fire kasina
32. Concentration through the air kasina
33. Concentration through the blue kasina
34. Concentration through the yellow kasina
35. Concentration through the red kasina
36. Concentration through the white kasina
37. Inferior material concentration
38. Medium material concentration
39. Superior material concentration
40. Inferior immaterial concentration

41. Medium immaterial concentration
42. Superior immaterial concentration
43. Void concentration
44. Signless concentration
45. Desireless concentration
46. – 55. Concentration through the cemetery contemplations (see 40 meditation subjects)

62

List no. 600

The 62 kinds of wrong view (regarding eternity, self, and causality):

1. The one who claims to recall many past lives and believes the self to be eternal.
2. The one who recalls one to ten contractions and expansions and believes the self to be eternal.
3. The one who recalls 40 periods of contractions and expansions and believes the self to be eternal.
4. The one who sees beings rush around, circulate, and re-arise, but “this” remains forever.
5. The one who recalls a past existence in a heavenly plane where he was subject to a more powerful deva and thus, thinks in this life that the more powerful deva is an eternal, all-powerful God. Such a person proclaims that deva to be the one-all-powerful God, creating or following a mono-theist religion, which is essentially wrong view.
6. The one who believes that certain devas are permanent and perfect because they do not enjoy the pleasures of the senses.
7. The one who believes that certain devas are permanent and perfect because they are not corrupt in the minds.
8. The one who believes that the thoughts, the consciousness, and the mind constitute a permanent soul.
9. The one who reaches a state of consciousness or trance and believes that the world is finite.
10. The one who reaches a state of consciousness or trance and believes that the world is infinite.
11. The one who reaches a state of consciousness or trance and believes that the world is finite up and down and infinite across.
12. The one who believes the world is neither finite nor infinite.
13. The one who does not know and will not say if anything is good or bad, thus evades answers, believing good or bad can not be known (such as an agnostic).
14. The one who evades all questions thinking that answering them would be “attachment” to something.
15. The one who evades all questions fearing that he will be caught in his ignorance.
16. The one who evades questions because he is stupid.
17. A deva in the sphere of the unconscious who having a perception immediately falls from that existence to another. Recalling the past existence, but no other wrongly feels that there is a first cause, a first existence.
18. The one who believes that the self and the world arose by chance.
19. The view that the self after death is healthy and conscious and material.
20. The view that the self after death is healthy and conscious and immaterial.

21. The view that the self after death is healthy and conscious and both immaterial and material.
22. The view that the self after death is healthy and conscious and neither material nor immaterial.
23. The view that the self after death is healthy and conscious and finite.
24. The view that the self after death is healthy and conscious and infinite.
25. The view that the self after death is healthy and conscious and both finite and infinite.
26. The view that the self after death is healthy and conscious and neither finite nor infinite.
27. The view that the self after death is healthy and conscious and of uniform perception.
28. The view that the self after death is healthy and conscious and of varied perception.
29. The view that the self after death is healthy and conscious and of limited perception.
30. The view that the self after death is healthy and conscious and of unlimited perception.
31. The view that the self after death is healthy and conscious and wholly happy.
32. The view that the self after death is healthy and conscious and wholly miserable.
33. The view that the self after death is healthy and conscious and both happy and miserable.
34. The view that the self after death is healthy and conscious and neither happy nor miserable.
35. The view that the self after death is healthy and unconscious and material.
36. The view that the self after death is healthy and unconscious and immaterial.
37. The view that the self after death is healthy and unconscious and both material and immaterial.
38. The view that the self after death is healthy and unconscious and neither material nor immaterial.
39. The view that the self after death is healthy and unconscious and finite.
40. The view that the self after death is healthy and unconscious and infinite.
41. The view that the self after death is healthy and unconscious and both finite and infinite.
42. The view that the self after death is healthy and unconscious and neither finite nor infinite.
43. The view that the self after death is healthy and neither conscious nor unconscious and material.
44. The view that the self after death is healthy and neither conscious nor unconscious and immaterial.
45. The view that the self after death is healthy and neither conscious nor unconscious and both material and immaterial.
46. The view that the self after death is healthy and neither conscious nor unconscious and neither material nor immaterial.
47. The view that the self after death is healthy and neither conscious nor unconscious and finite.
48. The view that the self after death is healthy and neither conscious nor unconscious and infinite.
49. The view that the self after death is healthy and neither conscious nor unconscious and both finite and infinite.
50. The view that the self after death is healthy and neither conscious nor unconscious and neither finite nor infinite.
51. The view that since the self is material, composed of the four great elements, the product of mother and father, at the breaking-up of the body it is annihilated and perishes, and does not exist after death.
52. The view that it is a different kind of self that perishes, one of the senses.
53. The view that it is a different kind of self that perishes, one that is mind-made.

54. The view that it is a different kind of self that perishes, one that sees the Infinity of Space.
55. The view that it is a different kind of self that perishes, one that sees Infinite Consciousness,
56. The view that it is a different kind of self that perishes, one that sees the Sphere of Nothingness.
57. The view that it is a different kind of self that perishes, one that sees the Sphere of Neither Perception nor Non-Perception.
58. The view that indulgence in the senses can still lead to nibbana.
59. The view that the first jhana is an enlightenment experience.
60. The view that the second jhana is an enlightenment experience.
61. The view that the third jhana is an enlightenment experience.
62. The view that the fourth jhana is an enlightenment experience.

(Digha Nikaya 1)

75

List no. 601

75 Rules of training (Sekhiyavatta) for monks and nuns
In many countries, it is also standard for novice monks (samanera) to follow the Sekhiyavatta rules in addition to the Ten Precepts.

1. I will wear the under robe properly.
2. I will wear the upper robe properly.
3. I will cover my body properly when going in inhabited areas.
4. I will cover my body properly when sitting in inhabited areas.
5. I will properly restrain the movements of hands and feet when going in inhabited areas.
6. I will properly restrain the movements of hands and feet when sitting in inhabited areas.
7. I will keep my eyes looking down when going in inhabited areas.
8. I will keep my eyes looking down when sitting in inhabited areas.
9. I will not hitch up my robes when going in inhabited areas.
10. I will not hitch up my robes when sitting in inhabited areas.
11. I will not laugh loudly when going in inhabited areas.
12. I will not laugh loudly when sitting in inhabited areas.
13. I will not speak loudly when going in inhabited areas.
14. I will not speak loudly when sitting in inhabited areas.
15. I will not sway my body about when going in inhabited areas.
16. I will not sway my body about when sitting in inhabited areas.
17. I will not swing my arms about when going in inhabited areas.
18. I will not swing my arms about when sitting in inhabited areas.
19. I will not shake my head about when going in inhabited areas.
20. I will not shake my head about when sitting in inhabited areas.
21. I will not put my arms (akimbo) when going in inhabited areas.
22. I will not put my arms (akimbo) when sitting in inhabited areas.
23. I will not cover my head with a cloth when going in inhabited areas.
24. I will not cover my head with a cloth when sitting in inhabited areas.

25. I will not walk on tiptoe when going in inhabited areas.
26. I will not sit clasping the knees in inhabited areas.
27. I will receive pindapāta (alms round) food attentively.
28. When receiving pindapāta food, I will look only into the bowl.
29. I will receive curries in the right proportion to the rice.
30. I will receive pindapāta food only until it reached the rim of the bowl.
31. I will eat pindapāta food attentively.
32. When eating pindapāta food, I will look only into the bowl.
33. I will not dig up the rice making it uneven.
34. I will eat curries in the right proportion to the rice.
35. I will not eat rice only working from the top down.
36. I will not cover up curries – or curry mixed with rice – with white rice because of a desire to get a lot.
37. When I am not sick, I will not ask for curries or rice for the purpose of eating them myself.
38. I will not look at another's bowl with the idea of finding fault.
39. I will not make up a very large mouthful of food.
40. I will make food up into suitably round mouthfuls.
41. I will not open my mouth until the portion of food has been brought to it.
42. When eating, I will not put my fingers into my mouth.
43. When food is still in my mouth, I will not speak.
44. I will not throw lumps of food into my mouth.
45. I will not eat by biting off mouthfuls of rice.
46. I will not eat stuffing out my cheeks.
47. I will not eat and shake my hand about at the same time.
48. I will not eat scattering grains of rice about so that they fall back into the bowl or elsewhere.
49. I will not eat putting my tongue out.
50. I will not eat making a champing sound.
51. I will not eat (or drink) making a sucking sound.
52. I will not eat licking my hands.
53. I will not eat scraping the bowl.
54. I will not eat licking my lips.
55. I will not take hold of a vessel of water with my hand soiled with food.
56. I will not throw out bowl-washing water which has grains of rice in it in a place where there are houses.

A bhikku should train himself thus: I will not teach Dhamma to someone who is not sick and...

57. who has an umbrella in his hand.
58. who has a wooden stick (club) in his hand.
59. who has a sharp-edged weapon in his hand.
60. who has a weapon in his hand.
61. who is wearing (wooden-soled) sandals.
62. who is wearing shoes.
63. who is in a vehicle.
64. who is on a bed (or couch).
65. who is sitting clasping the knees.

66. who has a head wrapping (turban).
67. whose head is covered.
68. who is sitting on a seat while I am sitting on the ground.
69. who is sitting on a high seat while I am sitting on a low seat.
70. who is sitting while I am standing.
71. who is walking in front of me while I am walking behind him.
72. who is walking on a pathway while I am walking beside the pathway.

A bhikkhu should train himself thus: If I am not sick...

73. I will not defecate or urinate while standing.
74. I will not defecate, urinate or spit on green vegetation.
75. I will not defecate, urinate or spit into water.

(from the Vinaya Pitaka)

84

List no. 602

84 steps to enlightenment:

(In chapter 19, I present 84 steps to put the 37 factors of enlightenment into a more modern language, which includes the 37 factors plus other important steps from the Buddha's teachings and also emotional intelligence traits.)

89

List no. 603

89 types of consciousness:

(*See the 121 types of consciousness for the list*)

92

List no. 604

92 pacittiya are rules entailing confession. There are ninety two Pacittiya and they are minor violations which do not entail expulsion or any probationary periods.

1. A deliberate lie is to be confessed.
2. An insult is to be confessed.
3. Malicious tale-bearing among bhikkhus is to be confessed.
4. Should any bhikkhu have an unordained person recite Dhamma line by line (with him), it is to

be confessed.
5. Should any bhikkhu lie down together (in the same dwelling) with an unordained person for more than two or three consecutive nights, it is to be confessed.
6. Should any bhikkhu lie down together (in the same dwelling) with a woman, it is to be confessed.
7. Should any bhikkhu teach more than five or six sentences of Dhamma to a woman, unless a knowledgeable man is present, it is to be confessed.
8. Should any bhikkhu report (his own) superior human state, when it is factual, to an unordained person, it is to be confessed.
9. Should any bhikkhu report (another) bhikkhu's serious offense to an unordained person, unless authorized by the bhikkhus, it is to be confessed.
10. Should any bhikkhu dig soil or have it dug, it is to be confessed.
11. The damaging of a living plant is to be confessed.
12. Evasive speech and causing frustration are to be confessed.
13. Criticizing or complaining (about a Community official) is to be confessed.
14. Should any bhikkhu set a bed, bench, mattress, or stool belonging to the Community out in the open, or have it set out, and then on departing neither put it away nor have it put away, or should he go without taking leave, it is to be confessed.
15. Should any bhikkhu set out bedding in a dwelling belonging to the Community, or have it set out, and then on departing neither put it away nor have it put away, or should he go without taking leave, it is to be confessed.
16. Should any bhikkhu knowingly lie down in a dwelling belonging to the Community so as to intrude on a bhikkhu who arrived there first, (thinking), "Whoever finds it confining will go away," doing it for just that reason and no other, it is to be confessed.
17. Should any bhikkhu, angered and displeased, evict a bhikkhu from a dwelling belonging to the Community, or have him evicted, it is to be confessed.
18. Should any bhikkhu sit or lie down on a bed or bench with detachable legs on an (unplanked) loft in a dwelling belonging to the Community, it is to be confessed.
19. When a bhikkhu is having a large dwelling built, he may supervise two or three layers of facing to plaster the area around the window frame and reinforce the area around the door frame the width of the door opening, while standing where there are no crops to speak of. Should he supervise more than that, even if standing where there are no crops to speak of, it is to be confessed.
20. Should any bhikkhu knowingly pour water containing living beings, or have it poured, on grass or on clay, it is to be confessed.
21. Should any bhikkhu, unauthorized, exhort the bhikkhunīs, it is to be confessed.
22. Should any bhikkhu, even if authorized, exhort the bhikkhunīs after sunset, it is to be confessed.
23. Should any bhikkhu, having gone to the bhikkhunīs' quarters, exhort the bhikkhunīs, except at the proper occasion, it is to be confessed. Here the proper occasion is this: A bhikkhunī is ill. This is the proper occasion here.
24. Should any bhikkhu say that the bhikkhus exhort the bhikkhunīs for the sake of worldly gain, it is to be confessed.
25. Should any bhikkhu give robe-cloth to a bhikkhunī unrelated to him, except in exchange, it is to be confessed.
26. Should any bhikkhu sew robe-cloth or have it sewn for a bhikkhunī unrelated to him, it is to

be confessed.

27. Should any bhikkhu, by arrangement, travel together with a bhikkhunī even for the interval between one village and the next, except at the proper occasion, it is to be confessed. Here the proper occasion is this: The road is to be traveled by caravan and is considered dubious and risky. This is the proper occasion here.

28. Should any bhikkhu, by arrangement, get in the same boat with a bhikkhunī going upstream or downstream, except to cross over to the other bank, it is to be confessed.

29. Should any bhikkhu knowingly eat almsfood donated through the prompting of a bhikkhunī, except for food that householders had already intended for him prior (to her prompting), it is to be confessed.

30. Should any bhikkhu sit in private, alone with a bhikkhunī, it is to be confessed.

31. A bhikkhu who is not ill may eat one meal at a public alms center. Should he eat more than that, it is to be confessed.

32. A group meal, except on the proper occasions, is to be confessed. Here the proper occasions are these: a time of illness, a time of giving cloth, a time of making robes, a time of going on a journey, a time of embarking on a boat, an extraordinary occasion, a time when the meal is supplied by contemplatives. These are the proper occasions here.

33. An out-of-turn meal, except on the proper occasions, is to be confessed. Here the proper occasions are these: a time of illness, a time of giving cloth (the robe season), a time of making robes. These are the proper occasions here.

34. In case a bhikkhu arriving at a family residence is presented with cakes or cooked grain-meal, he may accept two or three bowlfuls if he so desires. If he should accept more than that, it is to be confessed. Having accepted the two-or-three bowlfuls and having taken them from there, he is to share them among the bhikkhus. This is the proper course here.

35. Should any bhikkhu, having eaten and turned down an offer (of further food), chew or consume staple or non-staple food that is not left over, it is to be confessed.

36. Should any bhikkhu, knowingly and wishing to find fault, present staple or non-staple food to a bhikkhu who has eaten and turned down an offer (for further food), saying, "Here, bhikkhu, chew or consume this" — when it has been eaten, it is to be confessed.

37. Should any bhikkhu chew or consume staple or non-staple food at the wrong time, it is to be confessed.

38. Should any bhikkhu chew or consume stored-up staple or non-staple food, it is to be confessed.

39. There are these finer staple foods, i.e., ghee, fresh butter, oil, honey, sugar/molasses, fish, meat, milk, and curds. Should any bhikkhu who is not ill, having asked for finer staple foods such as these for his own sake, then eat them, it is to be confessed.

40. Should any bhikkhu take into his mouth an edible that has not been given, except for water and tooth-cleaning sticks, it is to be confessed.

41. Should any bhikkhu give staple or non-staple food with his own hand to a naked ascetic, a male wanderer, or a female wanderer, it is to be confessed.

42. Should any bhikkhu say to a bhikkhu, "Come, my friend, let's enter the village or town for alms," and then — whether or not he has had (food) given to him — dismiss him, saying, "Go away, my friend. I don't like sitting or talking with you. I prefer sitting or talking alone," if doing it for that reason and no other, it is to be confessed.

43. Should a bhikkhu sit intruding on a family "with its meal," it is to be confessed.

44. Should any bhikkhu sit in private on a secluded seat with a woman, it is to be confessed.

45. Should any bhikkhu sit in private, alone with a woman, it is to be confessed.
46. Should any bhikkhu, being invited for a meal and without taking leave of an available bhikkhu, go calling on families before or after the meal, except at the proper times, it is to be confessed. Here the proper times are these: the time of giving cloth, the time of making robes. These are the proper times here.
47. A bhikkhu who is not ill may accept (make use of) a four-month invitation to ask for requisites. If he should accept (make use of) it for longer than that — unless the invitation is renewed or is permanent — it is to be confessed.
48. Should any bhikkhu go to see an army on active duty, unless there is a suitable reason, it is to be confessed.
49. There being some reason or another for a bhikkhu to go to an army, he may stay two or three (consecutive) nights with the army. If he should stay longer than that, it is to be confessed.
50. If a bhikkhu staying two or three nights with an army should go to a battlefield, a roll call, the troops in battle formation, or to see a review of the (battle) units, it is to be confessed.
51. The drinking of alcohol or fermented liquor is to be confessed.
52. Tickling with the fingers is to be confessed.
53. The act of playing in the water is to be confessed.
54. Disrespect is to be confessed.
55. Should any bhikkhu try to frighten another bhikkhu, it is to be confessed.
56. Should any bhikkhu who is not ill, seeking to warm himself, kindle a fire or have one kindled, unless there is a suitable reason, it is to be confessed.
57. Should any bhikkhu bathe at intervals of less than half a month, except at the proper occasions, it is to be confessed. Here the proper occasions are these: the last month and a half of the hot season, the first month of the rains, these two and a half months being a time of heat, a time of fever; (also) a time of illness; a time of work; a time of going on a journey; a time of wind or rain. These are the proper times here.
58. When a bhikkhu receives a new robe, any one of three means of discoloring it is to be applied: green, brown, or black. If a bhikkhu should make use of a new robe without applying any of the three means of discoloring it, it is to be confessed.
59. Should any bhikkhu, himself having placed robe-cloth under shared ownership (vikappana) with a bhikkhu, a bhikkhuni, a female probationer, a male novice, or a female novice, then make use of the cloth without the shared ownership's being rescinded, it is to be confessed.
60. Should any bhikkhu hide (another) bhikkhu's bowl, robe, sitting cloth, needle case, or belt, or have it hidden, even as a joke, it is to be confessed.
61. Should any bhikkhu knowingly deprive an animal of life, it is to be confessed.
62. Should any bhikkhu knowingly make use of water with living beings in it, it is to be confessed.
63. Should any bhikkhu knowingly agitate for the reviving of an issue that has been rightfully dealt with, it is to be confessed.
64. Should any bhikkhu knowingly conceal another bhikkhu's serious offense, it is to be confessed.
65. Should any bhikkhu knowingly give full ordination to an individual less than twenty years of age, the individual is not ordained and the bhikkhus are blameworthy; and as for him (the preceptor), it is to be confessed.
66. Should any bhikkhu knowingly and by arrangement travel together with a caravan of thieves, even for the interval between one village and the next, it is to be confessed.

67. Should any bhikkhu, by arrangement, travel together with a woman, even for the interval between one village and the next, it is to be confessed.

68. Should any bhikkhu say the following: "As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive, when indulged in are not genuine obstructions," the bhikkhus should admonish him thus: "Do not say that, venerable sir. Do not misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, friend, the Blessed One has described obstructive acts, and when indulged in they are genuine obstructions."

And should the bhikkhu, thus admonished by the bhikkhus, persist as before, the bhikkhus are to rebuke him up to three times so as to desist. If while being rebuked up to three times he desists, that is good. If he does not desist, it is to be confessed.

69. Should any bhikkhu knowingly consort, join in communion, or lie down in the same lodging with a bhikkhu professing such a view who has not acted in compliance with the rule, who has not abandoned that view, it is to be confessed.

70. And if a novice should say the following: "As I understand the Dhamma taught by the Blessed One, those acts the Blessed One says are obstructive when indulged in, are not genuine obstructions," the bhikkhus should admonish him thus: "Do not say that, friend novice. Do not misrepresent the Blessed One, for it is not good to misrepresent the Blessed One. The Blessed One would not say anything like that. In many ways, friend, the Blessed One has described obstructive acts, and when indulged in they are genuine obstructions."

And should that novice, thus admonished by the bhikkhus, persist as before, the bhikkhus should admonish him as follows: "From this day forth, friend novice, you are not to claim the Blessed One as your teacher, nor are you even to have the opportunity the other novices get — that of sharing lodgings two or three nights with the bhikkhus. Away with you! Out of our sight! (literally, 'Get lost!')"

Should any bhikkhu knowingly support, receive services from, consort with, or lie down in the same lodging with a novice thus expelled, it is to be confessed.

71. Should any bhikkhu, admonished by the bhikkhus in accordance with a rule, say, "Friends, I will not train myself under this training rule until I have put questions about it to another bhikkhu, experienced and learned in the discipline," it is to be confessed. Bhikkhus, (a training rule) is to be understood, is to be asked about, is to be pondered. This is the proper course here.

72. Should any bhikkhu, when the Patimokkha is being repeated, say, "Why are these lesser and minor training rules repeated when they lead only to anxiety, bother and confusion?" the criticism of the training rules is to be confessed.

73. Should any bhikkhu, when the Patimokkha is being recited every half-month, say, "Just now have I heard that this case, too, is handed down in the Patimokkha, is included in the Patimokkha, and comes up for recitation every half-month;" and if other bhikkhus should know, "That bhikkhu has already sat through two or three recitations of the Patimokkha, if not more," the bhikkhu is not exempted for being ignorant. Whatever the offense he has committed, he is to be dealt with in accordance with the rule; and in addition, his deception is to be exposed: "It is no gain for you, friend, it is ill-done, that when the Patimokkha is being recited, you do not pay proper attention and take it to heart." Here the deception is to be confessed.

74. Should any bhikkhu, angered and displeased, give a blow to (another) bhikkhu, it is to be confessed.

75. Should any bhikkhu, angered and displeased, raise his hand against (another) bhikkhu, it is to be confessed.

76. Should any bhikkhu charge a bhikkhu with an unfounded sanghadisesa (offense), it is to be confessed.
77. Should any bhikkhu purposefully provoke anxiety in (another) bhikkhu, (thinking,) "This way, even for just a moment, he will have no peace," if doing it for just this reason and no other, it is to be confessed.
78. Should any bhikkhu stand eavesdropping on bhikkhus when they are arguing, quarreling, and disputing, thinking, "I will overhear what they say" if doing it for just this reason and no other, it is to be confessed.
79. Should any bhikkhu, having given consent (by proxy) to a formal act carried out in accordance with the rule, later complain (about the act), it is to be confessed.
80. Should any bhikkhu, when deliberation is being carried on in the Community, get up from his seat and leave without having given consent, it is to be confessed.
81. Should any bhikkhu, (acting as part of) a Community in concord, give robe-cloth (to an individual bhikkhu) and later complain, "The bhikkhus apportion the Community's gains according to friendship," it is to be confessed.
82. Should any bhikkhu knowingly divert to an individual gains that had been allocated for the Community, it is to be confessed.
83. Should any bhikkhu, without being previously announced, cross the threshold of a consecrated noble king's (sleeping chamber) from which the king has not left, from which the treasure (the queen) has not withdrawn, it is to be confessed.
84. Should any bhikkhu pick up or have (someone) pick up a valuable or what is considered a valuable, except within a monastery or within a dwelling, it is to be confessed. But when a bhikkhu has picked up or had (someone) pick up a valuable or what is considered a valuable (left) in a monastery or in a dwelling, he is to keep it, (thinking,) "Whoever it belongs to will (come and) fetch it." This is the proper course here.
85. Should any bhikkhu, without taking leave of an available bhikkhu, enter a village at the wrong time, unless there is a suitable emergency, it is to be confessed.
86. Should any bhikkhu have a needle case made of bone, ivory, or horn, it is to be broken and confessed.
87. When a bhikkhu is making a new bed or bench, it is to have legs (at most) eight fingerbreadths long, using Sugata fingerbreadths, not counting the lower edge of the frame. In excess of that it is to be cut down and confessed.
88. Should any bhikkhu have a bed or bench upholstered, it (the upholstery) is to be torn off and confessed.
89. When a bhikkhu is making a sitting cloth, it is to be made to the standard measurement. Here the standard is this: two spans, using the Sugata span, in length, 1 1/2 in width, the border a span. In excess of that, it is to be cut down and confessed.
90. When a bhikkhu is making a skin-eruption covering cloth, it is to be made to the standard measurement. Here the standard is this: four spans, using the Sugata span, in length, two spans in width. In excess of that, it is to be cut down and confessed.
91. When a bhikkhu is making a rains-bathing cloth, it is to be made to the standard measurement. Here the standard is this: six spans, using the Sugata span, in length, 2 1/2 in width. In excess of that, it is to be cut down and confessed.
92. Should any bhikkhu have a robe made the size of the Sugata robe or larger, it is to be cut down and confessed. Here, the size of the Sugata robe is this: nine spans, using the Sugata span, in length, six spans in width. This is the size of the Sugata's Sugata robe.

(from the Vinaya Pitaka)

100

List no. 605

100 titles and descriptions for Buddha (some of the Pali is shown in parentheses):

1. All-seeing (Annadatthudasa)
2. All-transcending sage (Sabbabhibhu Dhiro)
3. All-vanquishing sage
4. Arahant (fully enlightened)
5. Awakened One
6. Best of those who can be tamed
7. Blessed One
8. Brahma (as in master of the brahma-viharas)
9. Buddha (Awakened One, Enlightened One)
10. Bull among men
11. Bull among seers
12. Bull of the Sakyan clan
13. Caravan leader
14. Conqueror of beasts
15. Conqueror of Mara (Maraji)
16. Consummate in knowledge & conduct
17. Dhamma
18. Discoverer (in the Dhamma after it died out)
19. Dispeller of darkness
20. Elucidator of meaning
21. Endowed with all the foremost marks
22. Endowed with knowledge and good conduct (Vijjacaranasampanna)
23. Exalted One
24. Expert with regard to the world
25. The Eye
26. First in the world
27. Foremost jewel
28. Foremost of all people
29. Foremost of charioteers
30. Foremost of those who can cross
31. Foremost sage
32. Fortunate One
33. Freed (nibbana)
34. Fully enlightened one
35. Giver of the deathless
36. God of gods (Devadeva)
37. Gotama (his family name)

38. Great One
39. Great seer
40. Guide (Nayaka)
41. Healer (meditation types)
42. Helper (Natha)
43. Helper of the World (Lokanatha)
44. Him-of-the-Ten-Powers (Dasabala)
45. Incomparable Charioteer of men to be tamed
46. King of the Dhamma (Dhammaraja)
47. Kinsman of the sun
48. Knower (enlightened) of the World (Lokavidu)
49. Knowledge
50. Lion (of the Dhamma; Siha in Pali)
51. Lion Man (Narasiha)
52. Lion of the Sakyas (Sakyasiha)
53. Lord Buddha (respectful, devotional title in appreciation for the teachings)
54. Lord of sages (Muninda)
55. Lord of the Dhamma
56. Master Gotama (referring to being a teacher with his birth name)
57. Noble One (by attainments, not birth)
58. Of excellent wisdom (Varapañña)
59. One who sees (Cakkhuma)
60. One who transcends all (Sabbabhibhu)
61. Peaceful sage
62. Peerless bull
63. Perfect in knowledge and practice
64. Physician (Bhisakka)
65. The Perfect One
66. Pure (enlightenment)
67. Radiant One (Angirasa)
68. Recluse (monk not attached to home or possessions)
69. Related to the sun (Adiccabandhu)
70. Rightly self-awakened
71. Sakyamuni (Sage of the Sakyas)
72. Samma-sam-Buddha (teacher of the masses, rediscovering Dhamma)
73. Self-dependent (Sayambhu)
74. Shower of the way
75. Siddhattha (his given name)
76. Stainless (pure in virtues)
77. Sublime One
78. Supreme among those who can be released
79. Tathagata (the one “thus-gone” or “thus-come“)
80. Teacher (Sattha)
81. Teacher of divine and human beings
82. Teacher of the world (Lokagaru)
83. Thoroughly mature

84. Torchbearer of mankind (Ukkadharo manussanam)
85. Training leader (Vinayaka)
86. Ultimate leader
87. Unconquered conqueror
88. Unexcelled trainer for those people fit to be tamed
89. Unsurpassed charioteer of beings to be tamed
90. Unsurpassed doctor and surgeon
91. Unvanquished (Anabhibhuto)
92. Vanquisher (Abhibhu)
93. Victor in battle
94. Wanderer (monk gone forth from lay life)
95. Wellfarer
96. Well-gone one (Sugata)
97. Wielder of power (Vasavatti)
98. With great wisdom (Bhuripañña)
99. World-knower
100. Worthy one

(*There are even more, but these are the major 100 titles used in the Pali Canon*.)

108

List no. 606

The 108 Cravings:

18 Cravings through the sense of seeing, for sensual pleasures, associated with a view of eternalism or nihilism, internally or externally, of the past, present, or future.

18 Cravings through the sense of hearing, for sensual pleasures, associated with a view of eternalism or nihilism, internally or externally, of the past, present, or future.

18 Cravings through the sense of the nose, for sensual pleasures, associated with a view of eternalism or nihilism, internally or externally, of the past, present, or future.

18 Cravings through the sense of the tongue, for sensual pleasures, associated with a view of eternalism or nihilism, internally or externally, of the past, present, or future.

18 Cravings through the sense of body feeling, for sensual pleasures, associated with a view of eternalism or nihilism, internally or externally, of the past, present, or future.

18 Cravings through the sense of the mind, for sensual pleasures, associated with a view of eternalism or nihilism, internally or externally, of the past, present, or future.

(from Anguttara Nikaya 4.199)

List no. 607

108 feelings:

(*Same as above*)

110

List no. 608

110 rules specific to bhikkhunis:

1. Should any bhikkhunī follow a bhikkhu who has been suspended by a united Community (of bhikkhus) in line with the Dhamma, in line with the Vinaya, in line with the teacher's instructions, and who is disrespectful, has not made amends, has broken off his friendship (with the bhikkhus), the bhikkhunīs are to admonish her thus: "Lady, that bhikkhu has been suspended by a united Community in line with the Dhamma, in line with the Vinaya, in line with the teacher's instructions. He is disrespectful, he has not made amends, he has broken off his friendship. Do not follow him, lady."
And should that bhikkhunī, thus admonished by the bhikkhunīs, persist as before, the bhikkhunīs are to rebuke her up to three times so as to desist. If while being rebuked up to three times she desists, that is good. If she does not desist, then she also is defeated and no longer in affiliation for being "a follower of a suspended (bhikkhu).
2. Should any bhikkhunī, lusting, consent to a lusting man's taking hold of her hand or touching the edge of her outer robe, or should she stand with him or converse with him or go to a rendezvous with him, or should she consent to his approaching her, or should she enter a hidden place with him, or should she dispose her body to him (any of these) for the purpose of that unrighteous act (Comm: physical contact) then she also is defeated and no longer in affiliation for "(any of) eight grounds."
3. Should any bhikkhunī start litigation against a householder, a householder's son, a slave, or a worker, or even against a wandering contemplative: this bhikkhunī, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.
4. Should any bhikkhunī knowingly give Acceptance *(upasampada)* to a woman thief sentenced to death, without having obtained permission from the king or the Community or the (governing) council or the (governing) committee or the (governing) guild — unless the woman is allowable (i.e., already ordained in another sect or with other bhikkhunīs) — this bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.
5. Should any bhikkhunī go among villages alone or go to the other shore of a river alone or stay away for a night alone or fall behind her companion(s) alone: this bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.
6. Should any bhikkhunī — without having obtained permission from the Community who performed the act, without knowing the desire of the group — restore a bhikkhunī whom a Community acting harmony in line with the Dhamma, in line with the Vinaya, in line with the

teacher's instructions, has suspended: this bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

7. Should any bhikkhunī, lusting, having received staple or non-staple food from the hand of a lusting man, consume or chew it: this bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

8. Should any bhikkhunī say, "What does it matter to you whether this man is lusting or not, when you are not lusting? Please, lady, take what the man is giving — staple or non-staple food — with your own hand and consume or chew it": this bhikkhunī, also, as soon as she has fallen into the first act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

9. Should any bhikkhunī, angry and displeased, say, "I repudiate the Buddha, I repudiate the Dhamma, I repudiate the Sangha, I repudiate the Training. Since when were the Sakyan-daughter contemplatives the only contemplatives? There are other contemplatives who are conscientious, scrupulous, and desirous of training. I will practice the holy life in their company," the bhikkhunīs are to admonish her thus: "Lady, don't — angry and displeased — say, 'I repudiate the Buddha, I repudiate the Dhamma, I repudiate the Sangha, I repudiate the Training. Since when were the Sakyan-daughter contemplatives the only contemplatives? There are other contemplatives who are conscientious, scrupulous, and desirous of training. I will practice the holy life in their company.' Take delight, lady. The Dhamma is well-expounded. Follow the holy life for the right ending of suffering."

And should that bhikkhunī, thus admonished by the bhikkhunīs, persist as before, the bhikkhunīs are to rebuke her up to three times so as to desist. If while being rebuked up to three times she desists, that is good. If she does not desist, then this bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

10. Should any bhikkhunī, overthrown in even a trifling issue, angry and displeased, say, "The bhikkhunīs are biased through favoritism, biased through aversion, biased through delusion, biased through fear," the bhikkhunīs are to admonish her thus: "Lady, don't — overthrown in even a trifling issue, angry and displeased — say, 'The bhikkhunīs are biased through favoritism, biased through aversion, biased through delusion, biased through fear. It may be that you, lady, are biased through favoritism, biased through aversion, biased through delusion, biased through fear."

And should that bhikkhunī, thus admonished by the bhikkhunīs, persist as before, the bhikkhunīs are to rebuke her up to three times so as to desist. If while being rebuked up to three times she desists, that is good. If she does not desist, then this bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

11. In case bhikkhunīs are living entangled, depraved in their conduct, depraved in their reputation, depraved in their notoriety (depraved in their livelihood), exasperating the Bhikkhunī Community, hiding one another's faults, the bhikkhunīs are to admonish them thus: "The sisters are living entangled, depraved in their conduct, depraved in their reputation, depraved in their notoriety. Split up (your group), ladies. The Community recommends strict isolation for the sisters."

And should those bhikkhunīs, thus admonished by the bhikkhunīs, persist as before, the

bhikkhunīs are to rebuke them up to three times so as to desist. If while being rebuked up to three times by the bhikkhunīs they desist, that is good. If they do not desist, then these bhikkhunīs, also, as soon as they have fallen into the third act of offence, are to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

12. Should any bhikkhunī say (to the bhikkhunīs criticized in the preceding case), "Live entangled, ladies. Don't live separately. There are other bhikkhunīs in the Community with the same conduct, the same reputation, the same notoriety, exasperating the Bhikkhunī Community, hiding one another's faults, but the Community doesn't say anything to them. It's simply because of your weakness (lack of partisans) that the Community — with contempt, scorn, intolerance, and threats — says, 'The sisters are living entangled, depraved in their conduct, depraved in their reputation, depraved in their notoriety. Split up (your group), ladies. The Community recommends strict isolation for the sisters,'" the bhikkhunīs are to admonish her thus: "Lady, don't say, 'Live entangled, ladies. Don't live separately. There are other bhikkhunīs in the Community with the same conduct, the same reputation, the same notoriety, exasperating the Bhikkhunī Community, hiding one another's faults, but the Community doesn't say anything to them. It's simply because of your weakness that the Community — with contempt, scorn, intolerance, and threats — says, "The sisters are living entangled, depraved in their conduct, depraved in their reputation, depraved in their notoriety. Split up (your group), ladies. The Community recommends strict isolation for the sisters."'"

And should that bhikkhunī, thus admonished by the bhikkhunīs, persist as before, the bhikkhunīs are to rebuke her up to three times so as to desist. If while being rebuked up to three times she desists, that is good. If she does not desist, then this bhikkhunī, also, as soon as she has fallen into the third act of offence, is to be (temporarily) driven out, and it entails initial and subsequent meetings of the Community.

13. Should any bhikkhunī, having determined an out-of-season cloth to be an in-season cloth, distribute it, it is to be forfeited and confessed.

14. Should any bhikkhunī, having had one thing requested, (then send it back and) have another thing requested, it is to be forfeited and confessed.

15. Should any bhikkhunī, having had one thing bought, (then send it back and) have another thing bought, it is to be forfeited and confessed.

16. Should any bhikkhunī, using a fund intended for one purpose, dedicated to one purpose for a Community, have something else bought, it is to be forfeited and confessed.

17. Should any bhikkhunī, having herself asked for a fund intended for one purpose, dedicated to one purpose for a Community, use it to have something else bought, it is to be forfeited and confessed.

18. Should any bhikkhunī, using a fund intended for one purpose, dedicated to one purpose for a group, have something else bought, it is to be forfeited and confessed.

19. Should any bhikkhunī, having herself asked for a fund intended for one purpose, dedicated to one purpose for a group, use it to have something else bought, it is to be forfeited and confessed.

20. Should any bhikkhunī, having herself asked for a fund intended for one purpose, dedicated to one purpose for an individual, use it to have something else bought, it is to be forfeited and confessed.

21. When a bhikkhunī is asking for a heavy cloth, one worth four "bronzes" at most may be asked for. If she asks for more than that, it is to be forfeited and confessed.

22. When a bhikkhunī is asking for a light cloth, one worth two and a half "bronzes" at most

may be asked for. If she asks for more than that, it is to be forfeited and confessed.
23. Should any bhikkhunī eat garlic, it is to be confessed.
24. Should any bhikkhunī have the hair in the "confining places" (armpits and pelvic areas) removed, it is to be confessed.
25. Should any bhikkhunī, when a bhikkhu is eating, attend on him with water or a fan, it is to be confessed.
26. Should any bhikkhunī, having requested raw grain or having had it requested, having roasted it or having had it roasted, having pounded it or having had it pounded, having cooked it or having had it cooked, then eat it, it is to be confessed.
27. Should any bhikkhunī toss or get someone else to toss excrement or urine or trash or leftovers over a wall or a fence, it is to be confessed.
28. Should any bhikkhunī toss or get someone else to toss excrement or urine or trash or leftovers on living crops, it is to be confessed.
29. Should any bhikkhunī go to see dancing or singing or instrument-playing, it is to be confessed.
30. Should any bhikkhunī stand or converse with a man, one on one, in the darkness of the night without a light, it is to be confessed.
31. Should any bhikkhunī stand or converse with a man, one on one, in a concealed place, it is to be confessed.
32. Should any bhikkhunī stand or converse with a man, one on one, in the open air, it is to be confessed.
33. Should any bhikkhunī — along a road, in a cul-de-sac, or at a crossroads — stand or converse with a man one on one, or whisper in his ear, or dismiss the bhikkhunī who is her companion, it is to be confessed.
34. Should any bhikkhunī, having gone to family residences before the meal (before noon), having sat down on a seat, depart without taking the owner's leave, it is to be confessed.
35. Should any bhikkhunī, having gone to family residences after the meal (between noon and sunset), sit or lie down on a seat without asking the owner's permission, it is to be confessed.
36. Should any bhikkhunī, having gone to family residences in the wrong time (between sunset and dawn), having spread out bedding or having had it spread out, sit or lie down (there) without asking the owner's permission, it is to be confessed.
37. Should any bhikkhunī, because of a misapprehension, because of a misunderstanding, malign another (bhikkhunī), it is to be confessed.
38. Should any bhikkhunī curse herself or another (bhikkhunī) with regard to hell or the holy life, it is to be confessed.
39. Should any bhikkhunī weep, beating and beating herself, it is to be confessed.
40. Should any bhikkhunī bathe naked, it is to be confessed.
41. Should any bhikkhunī, having unsewn (another) bhikkhunī's robe or having had it unsewn, and then later — when there are no obstructions — neither sew it nor make an effort to have it sewn within four or five days, it is to be confessed.
42. Should any bhikkhunī exceed her five-day outer robe period, it is to be confessed.
43. Should any bhikkhunī wear a robe that should be given back (one that she has borrowed from another bhikkhunī without asking her permission), it is to be confessed.
44. Should any bhikkhunī put an obstruction in the way of a group's receiving robe-cloth, it is to be confessed.
45. Should any bhikkhunī block a robe-cloth distribution that is in accordance with the rule, it is

to be confessed.
46. Should any bhikkhunī give a contemplative robe (a robe that has been marked so as to be allowable for a bhikkhu or bhikkhunī) to a householder, a male wanderer, or female wanderer, it is to be confessed.
47. Should any bhikkhunī let the robe-season (the period for receiving kathina-donations) pass on the basis of a weak expectation for cloth, it is to be confessed.
48. Should any bhikkhunī block the dismantling of the kathina privileges in accordance with the rule, it is to be confessed.
49. Should two bhikkhunīs share a single bed, it is to be confessed.
50. Should two bhikkhunīs share a single blanket or sleeping mat, it is to be confessed.
51. Should any bhikkhunī intentionally cause annoyance to (another) bhikkhunī, it is to be confessed.
52. Should any bhikkhunī not attend to her ailing student nor make an effort to have her attended to, it is to be confessed.
53. Should any bhikkhunī, having given living space to another bhikkhunī, then — angry and displeased — evict her or have her evicted, it is to be confessed.
54. Should any bhikkhunī live entangled with a householder or a householder's son, the bhikkhunīs are to admonish her thus: "Lady, don't live entangled with a householder or a householder's son. Live alone, lady. The Community recommends strict isolation for the lady." And should that bhikkhunī, thus admonished, persist as before, the bhikkhunīs are to rebuke her up to three times so as to desist. If while being rebuked up to three times by the bhikkhunīs she desists, that is good. If she does not desist, it is to be confessed.
55. Should any bhikkhunī, without joining a caravan of merchants, set out within the local king's territory on a journey considered dubious and risky, it is to be confessed.
56. Should any bhikkhunī, without joining a caravan of merchants, set out outside the local king's territory on a journey considered dubious and risky, it is to be confessed.
57. Should any bhikkhunī set out on a journey during the Rains-residence, it is to be confessed.
58. Should any bhikkhunī, having completed the Rains-residence, not depart on a journey of at least five or six leagues, it is to be confessed.
59. Should any bhikkhunī go to see a royal pleasure house or a picture gallery (any building decorated for amusement) or a park or a pleasure grove or a lotus pond, it is to be confessed.
60. Should any bhikkhunī make use of a dais or a throne, it is to be confessed.
61. Should any bhikkhunī spin yarn (thread), it is to be confessed.
62. Should any bhikkhunī do a chore for a lay person, it is to be confessed.
63. Should any bhikkhunī — when told by a bhikkhunī, "Come, lady. Help settle this issue," and having answered, "Very well" — then, when there are no obstructions, neither settle it nor make an effort to have it settled, it is to be confessed.
64. Should any bhikkhunī use a menstrual cloth without having forfeited it (after her previous period), it is to be confessed.
65. Should any bhikkhunī study lowly arts (literally, bestial knowledge), it is to be confessed.
66. Should any bhikkhunī teach lowly arts, it is to be confessed.
67. Should any bhikkhunī revile or insult a bhikkhu, it is to be confessed.
68. Should any bhikkhunī, in a fit of temper, revile a group (the Bhikkhunī Community), it is to be confessed.
69. Should any bhikkhunī be stingy with regard to families (supporters), it is to be confessed.
70. Should any bhikkhunī spend the Rains-residence in a dwelling where there are no bhikkhus

(nearby), it is to be confessed.

71. Should any bhikkhunī, having completed the Rains-residence, not invite (criticism) from both Communities with regard to three matters — what they have seen, heard, or suspected (her of doing) — it is to be confessed.

72. Should any bhikkhunī not go for the exhortation or for the (meeting that defines) affiliation (i.e., the Uposatha), it is to be confessed.

73. Every half-month a bhikkhunī should request two things from the Bhikkhu Community: the asking of the date of the Uposatha and the approaching for exhortation. In excess of that (half-month), it is to be confessed.

74. Should any bhikkhunī, without having informed a Community or a group (of bhikkhunīs), alone with a man have a boil or scar that has appeared on the lower part of her body (between the navel and the knees) burst or cut open or cleaned or smeared with a salve or bandaged or unbandaged, it is to be confessed.

75. Should any bhikkhunī sponsor (the Acceptance *(upasampada)* of) a pregnant woman, it is to be confessed.

76. Should any bhikkhunī sponsor (the Acceptance of) a woman who is still nursing, it is to be confessed.

77. Should any bhikkhunī sponsor (the Acceptance of) a trainee who has not trained for two years in the six precepts, it is to be confessed.

78. Should any bhikkhunī sponsor (the Acceptance of) a trainee who has not trained for two years in the six precepts and who has not been authorized by a Community, it is to be confessed.

79. Should any bhikkhunī sponsor (the Acceptance of) a married woman who (has been married) fully twelve years but who has not trained for two years in the six precepts, it is to be confessed.

80. Should any bhikkhunī sponsor (the Acceptance of) a married woman who (has been married) fully twelve years and who has trained for two years in the six precepts but who has not been authorized by a Community, it is to be confessed.

81. Should any bhikkhunī, having sponsored (the Acceptance of) her student, neither assist her (in her training) nor have her assisted for (the next) two years, it is to be confessed.

82. Should any bhikkhunī not attend to her preceptor for two years, it is to be confessed.

83. Should any bhikkhunī, having sponsored (the Acceptance of) her student, neither take her away nor have her taken away for at least five or six leagues, it is to be confessed.

84. Should any bhikkhunī sponsor (the Acceptance of) a maiden fully twenty years old but who has not trained for two years in the six precepts, it is to be confessed.

85. Should any bhikkhunī sponsor (the Acceptance of) a maiden fully twenty years old who has trained for two years in the six precepts but who has not been authorized by a Community, it is to be confessed.

86. Should any bhikkhunī sponsor (an Acceptance) when she has less than twelve years (seniority), it is to be confessed.

87. Should any bhikkhunī, even if she has fully twelve years (seniority) sponsor (an Acceptance) when she has not been authorized by a Community (of bhikkhunīs), it is to be confessed.

88. Should any bhikkhunī — having been told, "Enough, lady, of your sponsoring (Acceptance) for the time being," and having answered, "Very well" — later complain, it is to be confessed.

89. Should any bhikkhunī — having said to a trainee, "If you give me a robe, I will sponsor you (for Acceptance)," — then, when there are no obstructions, neither sponsor her (Acceptance) nor make an effort to have her sponsored (for Acceptance), it is to be confessed.

90. Should any bhikkhunī — having said to a trainee, "If you attend to me for two years, I will sponsor you (for Acceptance)," — then, when there are no obstructions, neither sponsor her (Acceptance) nor make an effort to have her sponsored (for Acceptance), it is to be confessed.
91. Should any bhikkhunī sponsor (the Acceptance of) a trainee who is entangled with men, entangled with youths, temperamental, a cause of grief, it is to be confessed.
92. Should any bhikkhunī sponsor (the Acceptance of) a trainee without getting permission from her parents or her husband, it is to be confessed.
93. Should any bhikkhunī sponsor (the Acceptance of) a trainee by means of stale giving of consent, it is to be confessed.
94. Should any bhikkhunī sponsor (Acceptances — act as a preceptor) in consecutive years, it is to be confessed.
95. Should any bhikkhunī sponsor (Acceptances — act as a preceptor for) two (trainees) in one year, it is to be confessed.
96. Should any bhikkhunī, not being ill, use a sunshade and leather footwear (outside a monastery), it is to be confessed.
97. Should any bhikkhunī, not being ill, ride in a vehicle, it is to be confessed.
98. Should any bhikkhunī wear a hip ornament, it is to be confessed.
99. Should any bhikkhunī wear a woman's ornament, it is to be confessed.
100. Should any bhikkhunī (not being ill) bathe with perfumes and paint, it is to be confessed.
101. Should any bhikkhunī (not being ill) bathe with scented sesame powder, it is to be confessed.
102. Should any bhikkhunī (not being ill) have another bhikkhunī rub or massage her, it is to be confessed.
103. Should any bhikkhunī (not being ill) have a trainee rub or massage her, it is to be confessed.
104. Should any bhikkhunī (not being ill) have a female novice rub or massage her, it is to be confessed.
105. Should any bhikkhunī (not being ill) have a woman householder rub or massage her, it is to be confessed.
106. Should any bhikkhunī sit down in front of a bhikkhu without asking permission, it is to be confessed.
107. Should any bhikkhunī ask a question (about the Suttas, Vinaya, or Abhidhamma) of a bhikkhu who has not given leave, it is to be confessed.
108. Should any bhikkhunī enter a village without her vest, it is to be confessed.
109. I will not go tiptoeing or walking just on the heels in inhabited areas: a training to be observed.
110. I will not sit clasping the knees in inhabited areas: a training to be observed.

(from the Vinaya Pitaka)
(*Listed above are some of the rules that are specific to the nuns, whereas most of the rules for the monks are included in the 311 precepts for nuns. Note that the extra rules are designed to protect the bhikkhunis and not necessarily place them in any lower position. Number 25 above prohibits a nun from serving a monk, which specifically prevents some of the inequality and stereotypes of women serving men. Some of the differences in the rules have to do with the biological differences, such as the menstrual cycle*.)

121

List no. 609

The 121 types of consciousness:

12 Unwholesome consciousnesses
18 Rootless consciousnesses
24 Beautiful sense-sphere consciousnesses
15 Fine material sphere consciousnesses
12 Immaterial sphere consciousnesses
40 Supramundane wholesome and resultant consciousnesses

(*Sometimes listed as 8 supramundane, making the total 89*)

227 and

311

Lists no. 610 and 611

There are 227 total precepts for monks and 311 for nuns. The added rules for nuns were for the protection of the nuns and for some of the biological differences. Rules or precepts that appear to place the nuns in a less than equal rank to the monks were probably written in later times by male dominated cultures. The most important precepts are the ten precepts, shown earlier in this chapter. The 227 and 311 are mostly an elaboration and further clarification of the ten precepts. Today fully ordained women nuns share full equal ranking with the monks.

The 227 and 311 precepts are organized into four incurable offenses which require expulsion from the Order, 13 very serious offenses, and the rest are minor offenses, wrong actions, and minor rules. The four incurable offenses are: intentional sexual intercourse of any kind, murder, theft, and boasting of spiritual attainments which one does not really have. Most of the rules are minor instructions, such as the size of living quarters, the type of robe that is allowed, etc.

For a complete list of the precepts of monks and nuns, see:

4 parajikas (defeats)
13 sanghadisesas (rules requiring a meeting)
30 nissaggiya pacittiya (confession with forfeiture)
92 pacittiya (rules entailing confession)
4 patidesaniya (verbally acknowledged violations)
2 aniyata (indefinite rules)
75 rules of training
7 rules for settlement
110 specific rules for nuns

10,000

List no. 612

The Buddha described a 10,000 world system, which was to say that there are literally innumerable solar systems. A world system was the description for a sun or star with several planets revolving around it. We now know that there are several solar systems through direct evidence with high powered space telescopes. Nearly one hundred planets have been identified in the known universe up to this point.

84,000

List no. 613

The 84,000 Dhamma doors are a metaphor to basically state that there are innumerable paths to enlightenment. In the Mahayana it is referred to as doors and in the Pali Canon it is referred to as the 84,000 teachings (Khuddaka Nikaya, Theragatha 1024). This is a representative teaching to the Buddha's tolerance for other religions. Anyone following any religion who is basically a good, moral person is assured to reach that religion's goal, which is typically heaven. In the Buddhist cosmology there are several heavenly realms all of which are attainable by members of any religion.

(from KN, Theragatha 1024)

500,000,000,000

List no. 614

The above number is 500 billion, representing the number of thought moments that may arise and perish in the blink of an eye. This is from the Abhidhamma basket of the scriptures where analysis was taken down to such a minute / sub-atomic level.

Infinity

List no. 615

The Sphere of Infinity of Space is one of the "heavenly" planes of existence (not enlightenment), obtainable, "observable" through the jhanas.

(from Anguttara Nikaya 9.36)

The Dhamma Encyclopedia

At The Dhamma Encyclopedia http://www.DhammaWiki.com/ there are even more lists than shown here. In the interest of space for one book, some of the remaining lists are placed at this online encyclopedia. To see all of the lists go to the Dhamma Wiki website and click on the "Buddha's Lists" category.

The Dhamma Encyclopedia began on October 1, 2008 and within a few months became the most visited Theravada Buddhist encyclopedia and one of the most visited Buddhist websites regardless of tradition. On January 1, 2009 a discussion forum was created to discuss any aspect of this book, the articles in The Dhamma Encyclopedia, or to discuss anything else related to Buddhism at http://www.DhammaWheel.com/ .

The three primary websites run by the author of *Buddha's Lists* and Vipassana Foundation are:

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Glossary

Abhidhamma - (Pali) The higher doctrines of the Buddha which go into great detail and scientific analysis of the mind and philosophy and psychology of the teachings. It is one of the three parts of the Buddhist scriptures.

Abhidharma - (Sanskrit) see Abhidhamma.

Amida Buddha - (Japanese) The Buddha of the Western Paradise of the Pure Land school of Buddhism. Followers invoke the name of Amida (also Amitabha) through prayer and chanting in the hope of being re-born in this heavenly realm, where once there enlightenment will be easier to attain.

Arahant - (Pali) One who has been liberated, attained enlightenment. A Saint.

Arahat - (Sanskrit) see Arahant.

Bardo - (Tibetan) The intermediate state between death and re-birth. According to the vajrayana (Tibetan) tradition this state can last from one instant or up to 49 days and in some cases longer than that. During this time, loved ones can pray for their departed (see prayers in chapter 19).

Bhikkhu and Bhikkhuni – (Pali) Bhikkhu is a monk. Bhikkhuni is a nun. There are no priests or official ministers in Buddhism. The clergy who preside over Theravada Buddhist functions are either bhikkhus or bhikkhunis. They practice for their welfare and for others and perform services with no monetary reward or gain. Only voluntary donations, dana, can be accepted for the running of the temple, making an efficient use of clergy and funds for the dispensation of Dhamma. The Buddha stated that no one should profit off the Dhamma (such as in being a paid teacher).

Bodhisatta - (Pali) One who is working to become a Buddha, an enlightened one. A being near the final stages of enlightenment who works to help others. In the Mahayana school of Buddhism, one who vows to liberate all beings and foregoes “entry” to nibbana to assist all beings.

Bodhisattva - (Sanskrit) see Bodhisatta

Brahma-viharas – (Pali) The Four Divine Emotions, also known as the divine abidings or the divine abodes. They are Loving-kindness, compassion, altruistic joy, and equanimity.

Buddha - (Pali and Sanskrit) Enlightened one. Literally one who is awake. The Buddha lived from 563 B.C to 483 B.C., but was not the only “Buddha.” He stated that there were several before him (before recorded history) and that there would be many after him.

Ch’an - (Chinese) see Zen.

Chandha – (Pali) The desire to do, which is for a wholesome goal. It is a desire to accomplish something good, such as enlightenment.

Dana - (Pali) Charity, generosity, or donation. A voluntary act on the part of the giver.

Deva - (Pali and Sanskrit) A heavenly being. Buddhist scriptures refer to many levels of devas in many heavenly realms. The scriptures refer to them as deities or gods, however, they are impermanent and subject to re-birth. They are not gods in the typical western use of the term "gods." Angel is a more appropriate term for devas.

Dhamma - (Pali) The Buddha's teachings. Also: truth, wisdom, a natural condition, mental quality.

Dharma - (Sanskrit) see Dhamma

Jhanas - (Pali) Meditative absorption. They are concentration techniques which bring about various levels of tranquility. The jhanas are not enlightenment experiences, but very pleasant sensations and consciousnesses which can be stepping stones to the enlightenment experiences.

Kalyana Mitta - (Pali) Spiritual friends group. A discussion group for discussing various topics of the Dhamma.

Kamma - (Pali) The law of causation, the fruits of action. In western terms, "you reap what you sow."

Karma - (Sanskrit) see kamma

Karuna – (Pali) Compassion.

Kasina - (Pali) Device. Meditation techniques for improving concentration.

Kensho - (Japanese) An enlightenment experience, typically the first awakening.

Koan - (Japanese) A riddle used in some zen schools which can not be solved by the intellect. The riddle seeks to transcend seemingly dualistic notions and arriving at wisdom through a spontaneous experience. An example of a koan is, "what is the sound of one hand clapping?"

Mahayana - (Sanskrit) One of the two main branches of Buddhism. It represents all of the schools of Buddhism except the original, orthodox, Theravada. The Mahayana places heavy emphasis on the Bodhisattva ideal and practices in some of the sects tend to focus on faith and chanting.

Mara – (Pali) The exact definition/translation of Mara is death. In the suttas, it is used to describe a being that is like Satan or a devil in the Buddhist cosmology. He actually resides in a heavenly, deva world, but due to ego and thirst for more followers, he attempts to prevent people

from attaining enlightenment. Many Buddhists believe that Mara is an actual being while others contend that it is really just a personification of negative states of mind. Mara's three offspring are named *Lobha*, *Dosa* and *Moha*, meaning Greed, Hatred and Delusion. The definitions/translations of Mara's children suggest that it is negative states of mind, rather than physical beings.

Metta - (Pali) Loving-kindness meditation / prayer. It includes a deep wish or prayer through meditation that all beings be well, happy, and peaceful.

Mudita – (Pali) Altruistic joy. It is a sympathetic joy with others' success, such as not being jealous or resentful.

Nibbana - (Pali) Beyond all concepts of duality, the perfect, unconditioned state. It can not be described in words, but must be experienced. It is one with enlightenment. It represents the extinction of re-birth and suffering, but it is not nihilistic. The pantheistic concept of a mind being like a drop of water entering a Divine ocean with the Divine ocean being nibbana is the nearest definition, but still not adequate or entirely appropriate. It is neither existence nor is it non-existence, nor is it both; it simply must be experienced.

Nirvana - (Sanskrit) see nibbana

Paccekabuddha – (Pali) A silent Buddha, who appears when there is no dispensation, era of a Buddha's teaching and is unable to teach others.

Patimokkha – (Pali) The code of conduct, training rules of monks and nuns. There are 227 for monks and 311 for nuns. The extra rules for nuns are primarily for their protection and others are relevant to the social structure at the time.

Samatha - (Pali) The serene type of meditation aimed at calming the mind, leading to relaxation, tranquility, and bliss.

Samsara - (Pali and Sanskrit) The endless cycle of re-births. The only way out is enlightenment, nibbana.

Sangha - (Pali and Sanskrit) Originally referred to the order of monks and the order of nuns, but gradually became known as the whole Buddhist community including the lay people.

Suttas - (Pali) The discourses of the Buddha and other teachings of the Buddha or historical information about the Buddha. One of the three large parts of the Buddhist scriptures.

Sutras - (Sanskrit) see suttas

Tathagata – (Pali) Another term for the Buddha; fully enlightened, thus gone, thus come.

Tanha – (Pali) Thirst, the desire for craving, for attachment.

Theravada - (Pali) The way of the elders. The oldest, most orthodox form of Buddhism. The teachings and practices are virtually unchanged from the time of the Buddha, including the monastic orders and the rules for the monastic communities and the emphasis on meditation and the teachings of the Eightfold Middle Path. There are two basic forms of Theravada that have developed in modern, developed countries. One is the ethnic-Asian form which has come to modern countries virtually unchanged from its form in its home country (typically or usually a Southeast Asian country). In the ethnic-Asian form there are more rituals, chanting, and ceremonies. In many cases the Buddhist temple is also a cultural center. The other form of Theravada that has developed in modern countries is a non-sectarian Vipassana. In this form there are few, if any, rituals chanting, or ceremonies and the Dhamma teacher is more likely to be a lay person rather than a monk or nun. The emphasis is on Vipassana meditation and many of the members of such a group are likely to report that they are not Buddhist. Both are excellent forms of practice to follow. They are not in conflict with each other just as no Buddhist school is in conflict with another or any other religion.

Tipitaka - (Pali) Three baskets. It refers to the three large parts of the Buddhist scriptures, the Suttas, Vinaya, and Abhidhamma. The tipitaka is approximately 20,000 pages long.

Upekkha – (Pali) Equanimity. A balanced mind, not clinging to anything, not pushing toward you or pulling away.

Vajrayana - (Tibetan) The indestructible vehicle, also known as Tibetan Buddhism or Esoteric Buddhism. The type of Buddhism that developed when Buddhism mixed with the indigenous culture of Tibet. This school includes Tantrism which involves taking such poisons as aggression and passion and transforming those energies to wisdom.

Vibhajjavada – (Pali) "Doctrine of analysis" The term the Buddha originally wanted for his followers. The followers would be called vibhajjavadins, which would basically mean "analysts" or "those who analyze." This term started with the Buddha, became a school of Buddhism under Ashoka and went to Sri Lanka where it became Theravada.

Vinaya - (Pali) The monastic code, the rules for the monks and nuns. The Vinaya is one of the three baskets of the Pali canon (scriptures) of Buddhism.

Vipassana - (Pali) Insight. Insight meditation, the procedure for seeing Reality, attaining wisdom, calming and purifying the mind, and attaining enlightenment.

Zen - (Japanese) Meditation. Refers to the zen schools of Buddhism which are a part of the Mahayana. The emphasis is on meditation, specifically awareness (usually by counting) of the breath and in some schools on the koans or riddles.

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